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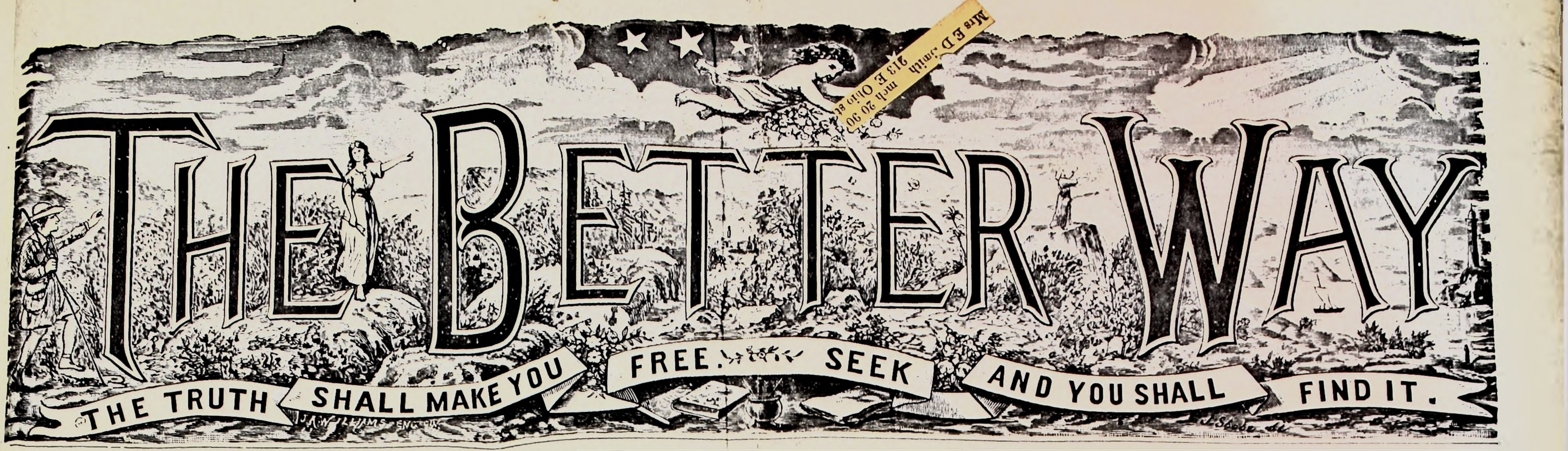
J. A. WILLIAMS ENG.

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THE ROSTRUM.

QUESTIONS ANSWERED

By Miss Jennie B. Hagan, Delivered before the First Society of Spiritualists at Adelphi Hall, New York, Sunday Morning, December 15, 1889.

Specially Reported for the Better Way.

What influence does spirit have on mortal doings?

Taking the ground that we always endeavor to maintain, I would answer you that all operations and actions of mortals are of the result of spirit. If it were not for the spirit of the bodies within you, you would be a useless amount of flesh, blood and bones; very soon the disentegration of nature would occur and you would not be yourself, but the separate portions of your body would not go to their places and you would be out of existence so far as individual and personal life were concerned. Life and spirit, in all instances, are the great motor and operator of everything, in all that we do. If we were not living spirits our physical bodies would not be in this hall this morning, it is the power of mind and the law of spirit that has placed us here.

The spirit of some individual is closely connected in life with these flowers. Some spirit has cultivated them through the physical body that you would call man or woman, that individual that you speak of, thinking of the mind that lived in the physical structure, while the real man or woman who has cared for the delicate plants and reared their beautiful blossoms is the spiritual individual. Man is really very much more of a spirit than of a material thing at all times, though he does not fully recognize this fact. We are now in a world that is more filled with spiritual truths than we dream of. All around and about us that we see in the great advancement and improvement of the world is constantly receiving gifts from this wonderful source of life and activity. God is the spirit, Nature is that great and wondrous workwoman who is producing constantly with all her efforts those designs of life, which in all expressions would last for a time, then change and go into other conditions of existence and force. Therefore the influence of spirit upon all mortal acts and endeavors is most pre-eminent and important when we consider it in its true light. It is the great vital power in all existing truth.

But in your question you probably referred to the influence of disembodied spirit upon individuals living here and at the present time. In regard to that our answer will be that as individuals we are all more or less susceptible to the powers of other individuals in the body or out of it. We are influenced to a greater or lesser degree according to our own sensitive organism. There are persons in this world who have not a particle of faith in Spiritualism who are constantly guided and aided by unseen powers. They do wonderful things in their lives that they admit they do not know why they have done them—that it was not reason that prompted them, it was not their carefully arranged plans, but somehow there came an impulse to them to do as they did, and the results that were accomplished were far beyond their expectations. They were without doubt influenced by individuals who could come in harmonious rapport with them. Others of us are capable to greater extent of receiving the advantages of outward existence. It aids me to think that our friends live in another room and are cognizant of our actions. This alone would aid and benefit me, it would give me strength to try and do right for their sakes.

Again, Spiritualism in another sense is benefitting us by the fact of the return of our friends. Their influences are about us in many ways, they strengthen us in doing good, discourage and dishearten acts that are wrong and evil.

But right here, friends, there is a very broad distinction between having reasonable guidance from friends in the other world, and supposing that every thing which occurs is a spiritual manifestation. There are people among you who carry everything to extremes, and there is just that class among Spiritualists. I have known individuals who think the most trifling incidents, accounted for in the most simple manner, were influenced by spirits. Well, I always want to say, 'Yes; your spirit, probably.'

Suppose, for instance, in my awkward manner, I should hit this vase and it should fall to the floor. There are people who would say some spirit was offended because those flowers were placed there and so they used my hand to push them over. But I should say that the spirit of awkwardness and the clumsy manner of the speaker had caused the accident.

Now, why I refer to this part is that our friends may thoroughly understand us and not for one moment suppose that we imagine that people are entirely led, guided and directed by spirits out of the body. If there are spirits in the other world who are capable of aiding us in the doings of this world now that they are disembodied, did they not have some ability while in the body? If my father, while in this world, was capable of conducting his business, would it not be a wise supposition to suppose that his child would have the same ability? And while he was ready and willing to render his assistance, all he could, in the body or disembodied, that at the same time it was my right, privilege and duty to do all I could for myself?

Individuality is one of the great things we want to learn, and self-sustaining power is one of the best things that any one in this world can have or wish to obtain. The principle that would lead us and help us in our own personal efforts outside of ourselves we are grateful for, but never for one moment let us depend entirely upon some one else, either here or there. It is much wiser for a man or woman to be capable with their own hands and heads of working in a manner to gain their own livelihood, than for them to sit supinely down to say the blessed spirits will guide and direct them. I have noticed that they usually guide and direct them towards some charitable institution where this world's people will help them in the end.

I do believe that we should draw the lines very closely on reason's borders, and while we accept everything that may come to us in a practical manner from the world of spirits, let us be practical in this world and use our own efforts, and know that the spirits can work better in this world or the next with those individuals who are capable of doing reasonable active work for themselves, right here and now. You and I, if we are moving about the world, will draw around us here a class of people who are very much like ourselves for our associates. The law of attraction is strong in this world; like attracts like. The business man, as a usual thing, finds his companions among his own people, those who are interested as he is; the artist has his artistic friends, and the writer, as a rule, if he can keep from quarrelling, has his own friends among a literary class. And this is so wherever I can turn, in any branch of occupation in the world.

Now this is true here and it is true in the spiritual world. Then let us endeavor to be more self reliant, more earnest in our efforts here, let us try to cultivate individuality, and we will be very much more likely to receive practical assistance from the spirit realm than those who wait with closed eyes and folded hands for the Lord to provide. Let us endeavor not only to do for ourselves, but to render practical help to somebody else. If we see any one especially in need of help, let us not do as some of our friends do in the churches, tell them that the Lord will provide and leave them with empty larder, but let us be one of the Lord's agents, like one of those angel friends who still aid us after they leave their physical bodies, and do all we may, and in that way bring the influence of spirits in the body as well as those out of it, into the most practical efforts to do good deeds now, to-morrow and next day, and some of us may be capable in some way of being of use in this land. Let us take courage and carry on the good work of this influence rapidly and consistently with reason.

How best can we meet the growing power of the Catholic Church in this country? The outlook is appalling.

I know of no better way to meet any power that in any way seems to infringe upon us than by growing ourselves. If we want to take up all the room, friends, there is but one reasonable way of doing it, and that is by an honest expansion. If you discover that the Roman Catholic Church is growing, then the only way for you to do is to grow equally fast in the other direction, and if you find others are infringing upon your ground fill your ground full so that there will be no room on it for anybody else

But the question is, how to do it, and I answer first, by not allowing people to drift with the tide of careless indifference. We have an astonishing number of people in every State in the Union who are not religious people, who do not believe in any church, and who, if they were closely questioned in regard to what they are, would prove the most thoroughly agnostic of all, because they do not think or know anything. We do not class these, mind you, with our intelligent agnostics, who modestly come to the front and tell us they do not know anything; but refer just to the class who are not thinking—acting just for the present.

We were closely interested in the work at Baltimore this fall, we listened carefully to the opinions of a number of people, we read carefully, and we found throughout the length and breadth of our land certain indications of the influence of the Catholics who were gathered there, but on the other side there was not that vast and strong amount of interest in that great gathering of Catholicity that there would have been twenty years ago. There is a growing element in the Roman Catholic Church that is gradually teaching the people to think and act for themselves. The Roman Catholics of this country are, to a certain extent, misinterpreted in the general opinions of the people. I will admit that there are undoubtedly a great many ignorant people in that church, but on the other side I must say in justice to them, that we have a great many intelligent and well-balanced men and women who are emancipated from the bonds of old-time superstition.

The great danger in this country, it seems to me, is from our own inability of keeping our place in it, and right here an illustration may be taken from the birds in the woods. You know we have the beautiful birds, our little small songsters in the woods, and one of the sweetest is the little golden-headed wren. They lay their eggs in the tiny nest, but after this another bird that is not so pretty, called the catbird, comes along and brings one of her eggs and deposits it in the nest. Now the little wrens have the large egg in their nest, and they are obliged to hatch that with their own, and the little wrens and the catbird are all in the nest together. But soon Mr. Catbird finds his portions are too small, so he gradually gets down under the others, he takes the food from them, and lifts his mates and throws them over the edge of the nest one by one, and of course they perish and finally are all dead, while he remains in the nest to be fed by the little father and mother, and cared for until he is large enough to fly away.

Now you think perhaps that the United States of America is only a nest for a certain class of people. We are birds in human form, and the Catholic Church is a large bird that is willing to take the good things, and accordingly [illegible] would suppose that we were just in that danger that the wrens were. But if we look at it just a moment, we shall find that the nest is a pretty good sized one, that we have a fair amount of growth already, and instead of being hoisted out, we are most tenacious of life, and we propose to stay just where we are. And if in their obstinacy they object they are the ones who can quit the nest and go back to their father in Rome and remain there. The United States of America will get ready bye and bye to see this. Again, the Roman Catholics of this country are gradually emancipating themselves, reaching broader and more liberal grounds, and bye and bye in the future when important parts of these questions come to be settled we shall find two distinct factions in that church, and any house so divided is not a dangerous opponent.

Let us take courage and remember that all we have to do is to fill out our own place, attend to our own growth, keep our eyes wide open, do our duty and fear nothing from the infringement of any class upon our land, our liberty or our freedom.

Are mediums more timid than others in the dark? If so, please tell us why?

This may be answered, according to who the individuals are. There are persons who are mediums who are extremely timid; they are naturally so; other persons who are not mediums are the same. I know not why a medium should be more afraid in the dark than other persons unless of some impressions they received in the dark that they were not capable of understanding fully. But as a rule, unless a person is naturally timid, I do not think their mediumship would necessarily make them more so.

Can practical results be obtained through the process called mind concentration?

It is without doubt true that when individuals can understand the manner and method of thought concentration the mind can send thought-waves or impressions to individuals far distant. That has been proved by many persons. I will speak of two instances that I am personally familiar with. A gentleman who was in Mexico and a friend of his who was in Massachusetts, distant many miles, as you will of course know, not knowing the exact location of one another, were very desirous in some manner coming into communication upon a certain important topic. The individuals happened to think of an old promise made to each other that at such a time, on such a day, they were to spend one-half hour in constantly thinking one of the other. They sat down for this purpose, of course allowing for the difference of time in the two localities, and the gentleman received some definitely expressed thought, which he set down. The lady also received some thoughts which she recorded. Some six months after they together placed these records in the hands of a third person, and found that they were almost the same words, even though the two individuals were hundreds of miles apart. This interested them very much, and the experiment was tried again, getting the exact time more perfectly, and the results the second time were word for word the same thought that was passing through the one individual's mind hundreds of miles from the other was recorded by the second person. If this is true of two individuals, under a higher cultivation it can become true of others. Suppose you meet some one to whom you wish to say something very much, but everybody was there, you do in some subtle manner, that you cannot yourself tell now, express to that person by your look, simply meeting their eyes with yours, your desire, and they come and ask what you wish to say. I have known of such instances a great many times. I have known people that were seated at the table who could pass their thought to another individual and cause them to do certain things. When you are passing along the streets how often, if you look at a person, thinking you wish they would turn, they will hesitate, partially move their body, turn around and look you square in the face. What is this but mind concentration, which we, of course, are only just beginning to understand.

In ancient times, according to certain facts that were given to us by some of the older writers, they had some knowledge of this. We find that Plato alludes to some of these methods, and Epicti'us gives us one or two instances of men carrying in a mental manner a message to their friends.

Now, it is true that we have got to begin and gather up the facts as we go on in progression. We can not always reach our friends because these laws are not understood, but it is by the practice of mind concentration that man can in this manner obtain practical results, which will some time be understood. We have a great many things in this world, and practical results come from them as soon as we understand them. The great electric question of to-day, which has been answered to a certain extent, has brought practical, useful and beneficial results, but we are now just in the condition of the old philosopher who raised the demons and did not know how to still them. We shall have to carry our practical results still further and become familiar with it, to know how to manage this wild horse of the heavens before we can say we are in possession of the great secrets of this electric force. Once our master, when we come to understand him he becomes the subject.

Then let us strive in these matters to look forward with hope of having ever new and wonderful inventions. They are still waiting for man to put them completely under his control by being more thoroughly conversant with the laws and processes about them. In the same way this is the method that, as soon as we understand them, then we can have our practical demonstrations, our experiments, and when we have found out how to demonstrate these methods and processes the question of mind concentration will become practical without doubt or question.

Is there a separate spirit world for every world or planet, or is there but one?

In a sense this question may be answered yes and no. The spirit world, or the world of spirit, in its peculiar and wonderful connections with our world, may be termed the world of spirit. We have in the varied conditions or spheres of life in the form of the one world where we now are so many different conditions of life that we are almost living in different worlds. There are people who live in houses that are connected by walls that actually seem to be living in two separate worlds; the one in a world of virtue and happiness, and perhaps his neighbor in a world of sorrow and sin; they are separated wide apart, with nothing in common; they are in two worlds in a sense.

In the same way when we enter the spiritual conditions of the future, there is one phase of spiritual law that permeates all life and all worlds. In our world the sun, the moon, the stars, the planets, have their own environments of life's conditions, and each one has its separate spirit world, while they all, in another sense, are one phase of the united system. The same as all the planets, stars and moon are of one great system, yet each is divided into a thousand particular parts and arrangements. In the same way with the spirit world; each material world throws out from itself its spiritual environments, conditions and spheres, yet all these belong in the linked operations of the actions of the worlds in the spiritual as well as the material. Your world upon which you live is related by the linking of nature's own divine laws to all the other worlds of the solar system, yet it has its own particular environments; it may be said to be separate, and yet it would stop if it were not for all the others.

It is the same way with the spiritual conditions of the worlds. We have our growth in the next world, our capabilities of unfoldment will come with the possibilities of our journeyings from one to another. Spirits can pass undoubtedly from their own to other worlds of spirits, but it must be by attraction, by the law of progress, and the comprehension of these great principles, which to us at the present time are as a great record in some strange language, that we are not yet capable of understanding or comprehending.

Laborer and Loafer.

Home returneth the good pastor from an earned vacation in Europe, joyously greeting his native land. To him the elder, far better than the pastor, comes with fervent greeting for his welcome home. Shaking his head sadly, he says, with earnestness that far outstrips his originality, "Ah, parson, the devil never takes a vacation."

"No, indeed," the parson replies, with unexpected outburst of genuine heartiness, "he doesn't need one; he never works hard enough. If he should take my contract to drag this congregation uphill to heaven, instead of merely amusing himself by dancing with it on the primrose grade, he'd want a vacation every six weeks, and then he'd break down before the year was out."—Robert J. Burdette, in Lippincott's Magazine for November.

Humphrey Davy's Hope for Immortality.

The caterpillar, on being converted into an inert scaly mass, does not appear to be fitting itself for an inhabitant of the air, and can have no consciousness of the brilliancy of its future being. We are masters of the earth, but perhaps we are the slaves of some great and unknown being. The fly that we crush with our finger or feed with our viands, has no knowledge of man, and no consciousness of his superiority. We suppose that we are acquainted with matter and all its elements; yet we can not even guess at the cause of electricity or explain the laws of the formation of stones that fall from meteors. There may be beings, thinking beings, near or surrounding us, which we do not perceive, which we cannot imagine. We know very little; but, in my opinion, we know enough to hope for the immortality, the individual immortality, of the better part of man.

Friendship is a tender bond, especially when you go on a friend's bond and are called upon to settle.

An electric engineer says 200 miles per hour will be made by electric trains.

Written for The Better Way.

HYPNOTISM, MESMERISM OR WHAT?

BY HUDSON TUTTLE.

Scientific men long ago to their own satisfaction proved mesmerism to be a delusion, and when it reappeared as animal magnetism and odforce, they gave it no more than a passing thought, a word of ridicule or a sneer. At last they have awakened to the incomprehensible value of the subject, and have bestowed a great deal of time and attention to the phenomena it presents. They, however, still hold that mesmerism or animal magnetism is delusive, and they scorn to be recognized as accepting any of its phenomena. What, then, do they accept, and how explain the phenomena that passed under the name of mesmerism, magnetism, etc. by that wonderful word, hypnotism?

It is astonishing what a change of front can be produced by a name. In Europe, especially in France, there is great activity in the investigation of this subject, and the narratives of the results read like fairy tales. Impressed into the healing art, astonishing cures are effected, and it is even employed to lead the criminal to ways of morality. Animals are hypnotized. The hypnotizing of a hen was among the first experiments. The hen was held firmly in the hands and pressed on a table. Its head was drawn out and pressed down: then a chalk mark was drawn extending from either eye. The hands were slowly removed and the fowl would remain motionless. It was a pretty experiment, and set whole societies of learned men to laughing. It was precisely similar to the "professor" lecturing on the subject, closing the eyes of some volunteer, and then "willing" him to do ridiculous acts. The animal is less sensitive to the will, and is overcome by its "concentrated attention." There has been little, and comparatively speaking, no attention paid to this subject in America. In France several have made themselves famous by more or less successful investigations.

What is hypnotism? To answer this question satisfactorily has been undertaken by each and every one in the very commencement. They have not been content to await until they better knew what they had to define. They all appear to be biased in favor of the abnormal character of that state. To the student of man from the spiritual side, these efforts are both pitiable and laughable.

M. Charcot, who claims to have founded a science of hypnotism, argues that it is a diseased state of the soul, and hence its use as a therapeutic agency should be discarded, as more likely to result in failure than success. The schools of Nancy and Paris, if they may receive this appellation, vehemently oppose this disease theory. Prof. Bernheim, of the former, says: "The hypnotic state is a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel, of the same school, says it is "the idea of suggestion." Dr. Suys, of the Paris school, says: "Hypnotism is an experimental extra-physiological state of the nervous system." We knew hypnotism was a "psychical condition;" that the sensibility was "augmented;" that it was an "extra physiological state," and these so called definitions are simply word juggling — the substitution of words repeating the same idea.

If the scientists from the material side have not learned even to define the subject, those who have from the spiritual are able not only to do *that*, but its limitations also.

In the beginning we premise *that* it is a perfectly normal *state, varying* in degree as the subject *is more* or less sensitive. It is not *allied to* the state of normal sleep as *the* Nancy School represented by *Dr. Burnheim* advocates. He makes *the hypnotic* state the effect of *suggestion*, and remarks that "sleep *itself is only* suggestion." That is, the *idea of sleep* is impressed on the mind *of the* subject so strongly that it takes exclusive possession: the subject believes that he will fall asleep and does so. This view is essentially the same as that of the "dominant idea" which has figured so largely and absurdly with sane American writers on the subject. The errors result from blending in the same class phenomena alike only in appearance. In the mesmeric or hypnotic state, as understood by the material school, many distinct phases, each of which requires special attention are blended.

The great value of mesmerism, one which as yet is not fully appreciated, is in the fact that it has made possible to command many of the most evanescent phenomena, and allow of their careful examination when otherwise they come at such rare intervals and such unexpected moments as make it impossible to carefully compare and study them.

In my work entitled "Psychic Science," this subject is more fully elaborated than the brief space of this article will allow. All these states or conditions are classified under the sixth sense. Sleep is not allied to them. It is the state of negative repose in which there enters no manifestation of thought in its profoundest aspect, and unlike clairvoyance, or the true sensitive state, as that of wakefulness; but shaded into this state of sleep, as into that of wakefulness, are various degrees of sensitiveness. This sensitiveness is modified by the influence of sleep, and hence arises a peculiar class of manifestations. I will briefly quote:

"We will simply for convenience divide the sensitive state into the hypnotic, somnambulic and clairvoyant; but it must be borne in mind that these merge into each other, and no sharp line can be drawn between them. Mesmerism may be regarded as the method by which all these states may be induced. The mesmeric state is equivalent to the hypnotic. After years of delay, mesmerism has been accepted under another name, but the theory of a "fluid" or specific influence is discarded. Hypnotics cannot, however, exceed the most common experiments without the facts demanding, even as a working hypothesis, this specific influence.

"There are two distinct states of hypnotism. The first is that in which most platform experiments are made. The sensitive is capable of carrying on conversations, answering questions, and is governed by a "dominant idea," believing all the operator wishes and doing as he commands. The sensitive rapidly enters the next stage, wherein he becomes insensible to pain and irresponsible to any one except the operator. Until this stage is reached consciousness and memory are retained, a fact fatal to the theory of automatic action, or "unconscious cerebration." In this profound state the sensitive has no memory of events which occur. It is an induced, incipient somnambulism, the true counterpart of that which under proper conditions appears spontaneously."

"In the hypnotic state the subject is under the control of the operator, and in a great degree an automaton; in the somnambulic he in part regains his individuality, and in certain lines of thought and action is superior to himself in his waking moments." Pursuing this line of thought, clairvoyance is the last and most profound condition of the sensitive state. It borders on death, which it always preceeds.

The sensitive state is thus seen to begin with the hypnotic stage, where a hen remains motionless because firmly pressed on a table until it is persuaded that it cannot move; or the human subject closes his eyes because told to do so, and finds he has no will to open them, and the stock in trade of the traveling showman, after passing through many wonderful phases, of as thought reading, impressibility and somnambulism, it reaches clairvoyance and independent trance.

The ablest investigator of the "Scientists" has not taken a single step beyond the threshold of the lowest phase of hypnotism. It is not strange, then, that theories they promulgate, to cover all their multitudinous phenomena, fail when applied beyond their narrow field of research.

You may place a silver coin in the hand of a subject, and, after gazing at it for a time, he will, when commanded, close his eyes, and believe he is an entirely different person. He is under the power of "suggestion," or controled by a "dominant idea," the victim of "unconscious cerebration." Ah, yes, grant all that is claimed. Soon, however, if highly sensitive he passes beyond the control of the operator. No one idea "dominates." He is endowed *with* mental powers superior to his *normal* gifts. He is conscious of events *transpiring* at remote distances, *and* prescient to those which will occur *in the* future. He has shaken off the control of the operator and the *limitations* of the corporeal body and *is endowed* with superior senses of *perception*. Applied to this state, how absurd and puerile the theories *of the* "learned doctors" and "*professors*" appear!

Yet *they* would juggle all these various *states* together into a *pot pouri*, and *labeling* it hypnotism, gain *eclat* before "*scientific*" associations, by their crude theories of "suggestion" and "dominant ideas," and "unconscious cerebration."

Written for The Better Way.

Opening Prayer.

For opening of Seances, given by Guide of MRS L. A. WATKIN.

Lord, let thy light descend
On us from realms above,
And enter in our hearts to dwell
In peace, in truth, in love.
So that our feet be led
Towards the better way,
From out the shadows of the night
Into the perfect day.
Atune our hearts as instruments,
That each vibrating string
May answer to the unseen touch,
And sweet responses bring.
Oh, Fatherhood of life,
And Motherhood of love,
Grant us the power to feel thy grace
And love, to see thee face to face;
Then shall the glad hosannahs swell
From out the heart of man;
Of spirit power to demonstrate
What only spirit can.

The Best Line.

The Best Train Service.
The Only Dining Car.
The Best of
Everything.
No Other Line can
Boast of Pullman's
Perfected Safety
Vestibuled Trains
To INDIANAPOLIS
And CHICAGO.
LEAVE CINCINNATI
At 9:30 p. m.
(9:52 City Time).
ARRIVE CHICAGO
7:35 a. m.
Day Train the
Only "Velvet"
LEAVES CINCINNATI
At 7:15 a. m.
ARRIVES CHICAGO
At 5:00 p. m.
Electric Lights.
Pintsch Gas.
Steam Heat
And Really and Truly
Vestibuled.
The "Finest Trains
On Earth."
All this via
C., H. & D. and
MONON ROUTE.

SPIRITULISM AND THE BIBLE.

To the Editor of The Better Way.

Through the kindness of our esteemed friend and neighbor, Mrs. Watkins, we were permitted to read a number of your excellent paper, which we hope is rightly named THE BETTER WAY. We find much that is excellent, practical and beneficial to mankind. Its motto, "The truth shall make you free, seek and ye shall find," is Biblical, and it is true. Among its editorials we find especially good thoughts, counsel and advice. We hope its teachings will ever be from *angels*, Heb. 1:14, and the Holy Spirit, which is the "Spirit of truth," Jo. 16: 13, 14: 12, 26. If this kind of guides are our teachers, and they be permitted to communicate through us, we shall have reached the goal of human perfection. By following their teaching, none will suffer any dreaded malady, as sickness, disease, death, sorrow, afflictions, pestilence, famine, or storms, accidents, war, fightings, evil doings, nor killing of man or beast, and no eating of dead flesh, onions, (Egypt's food), tobacco, grease, drinking tea, coffee, liquors, and no gratifying of appetite or passion; even sin and all evil would soon vanish from our midst, as the mist before the rising sun, and the Eden restored in all its paradise, beauty and loveliness, and would be man's beautiful home forever, as God no doubt intended it in the creation of man; see Gen. 2:8.

Spiritualism seems to be of two classes: First, that kind which are the spirits that passed over or out of the body, or spirits of those who have died. This class may have both wise and ignorant spirits, the same as when in the body, for death makes no change—"As a tree falleth so it lieth." Both good and evil is done by this class. The better way is to have nothing to do with them. They will parasite on you, and draw many down to the grave. True, it may seem hard to what appears like forsaking departed loved ones. But, if you value your health and life, have nothing to do with them. Know thyself, oh man, and be at peace with the living God. Remember this.

The second class is that of angels and the holy spirit of God, "The spirit of truth." Let this angelic class control and guide you, and no evil will befall you. Through their teachings and influence, you will be strengthened, gain knowledge, become wiser, and be a bright and shining light to all around you. We earnestly beseech you, dearly beloved, whoever you may be that reads this, take the better way, so that your ship will sail triumphantly over the billows of time and safely land into the harbor of eternal life and happiness. Now is the accepted time. Delay is dangerous. We speak from personal experience. We know whereof we speak. Our only *object* is to do good, because we love *to* do what is right. We love the bet*ter* way, and thereby better mankind.

Now let us turn to the Bible and see *what* it says about spirit teaching. We *read* that God is a spirit, Jo. 4:24; and He giveth not his spirit by measure, Jo. 6:34; as his gifts are free, "without money and without price;" and where the spirit of the Lord is there is liberty, 2 Cor., 3:17; Christ said, The words I speak unto you are spirit and life, Jo. 6:63; and if any man have not the spirit of Christ he is none of his, Rom. 8:9; the spirit giveth life, 2 Cor., 3:6: the fruits of the spirit is love, joy, peace, etc., Gal. 5:22; be filled with the spirit —not drunk with wine, Eph. 5:18; live according to God in the spirit, 1 Peter, 4:6; believe not every spirit, but try the spirits and see if they be of God, for many false ones are gone out into the world, 1 Jo. 4:1; be filled with all wisdom and spiritual understanding, Col. 1:9; the spirit says "come," Rev. 22:27; God made his angel spirits to minister for them who shall be heirs of salvation, Heb. 1:14; 1:7, Ps. 104:4; some know not what manner of spirit they are of, Lu. 9:55; as many as are led by the spirit of God they are the sons of God, Rom. 7.14; the spirit helpeth our infirmities, Rom. 8:26; the spirit of man is the candle of the Lord, etc., Prove. 20:27; the Bible says that John (the Revelator) was in the spirit on the Lord's day, Rev. 1:10; again, Immediately I was in the spirit, and beheld the throne of God in heaven, Rev. 4:2; he that hath an ear let him hear what the spirit saith unto the churches, Rev 2:7, 11, 17:29, 3:6, 13; read revelations and see how much the angels and spirit is spoken of, and what they did, and what John saw through them; read Acts, 8th chap., and see how the angel of the Lord spake unto Phillip and told him what to do, and that the spirit bid Phillip to do this and do that, and caught up Philip and carried him far off into another place; read also Ezekiel, and see how the spirit spoke, what demonstrations were produced, etc, and you will be surprised to learn that there is so much of spirit advocated,—that the spirits spake to people, picked them up and carried them to other places, even great distances, and demonstrated by facts and showing many things that could not be gainsaid; even the angels came to Abraham and Lot, and many other places the like facts can be found; thus verifying the fact that the Bible teaches Spiritualism—not that low or ignorant kind, but an intelligent and highly exalted kind, which is controlled by angels and the Holy Spirit. Their heavenly spiritual revealings do not degenerate but elevates, ennobles, strengthens and imparts wisdom, knowledge, power, love, truth, understanding, God-likeness and good-will unto all mankind.

If in union is strength, then to gain power, mankind must return back from whence they fell, and "eat the fruit of the tree," and not dead flesh. They must be all of one mind, one heart, one purpose, and live together in one place as in the days of Pentecost, thus the true power will come, see Acts 1-4 chap. Wood on a pile will make a hotter and better fire than if scattered abroad. Likewise so if we be of one accord, etc., united all into one family, then the true Pentecost power will soon come. Short of this it will be in vain to enjoy the full fruition and privilege vouchsafed to man.

Angels are ever near, breathing of love,
Whispering in every ear news from above,
They are a joyous band, hovering o'er earth,
They abide and will guide through the new birth.

J. H. & M. T. NEFF.

Written for The Better Way.

AN ALLEGORY.

BY ALLIE LINDSAY LYNCH.

A friend mailed me a little book, by Rev. Chauncy Giles, entitled "Garden of Eden," with the request that I read and give my opinion on its contents. The author tries to show that this Bible story is allegorical—never meant by God as literal. As I read its pages and became more and more disgusted with his attempt to explain God's meaning, I thought: why anybody could take any story and twist it as they saw fit, and show it to be allegorical of something they sought to have it represent. And then there came over me a spirit influence for writing and I penned the words as they were impressed upon my mind. It was even then dusk of the evening and, as I wrote, the dark gathered about me, but still my pen was guided over the page rapidly leaving thereon the following:

A man was stationed behind a fallen tree, and a big, awful-eyed bird dropped a seed that instantly sprouted and grew all about the man, and this was because God so willed that he (the man) should be compelled to stand there. Now there was a toad that opened its mouth and spake, and the words it gave utterance to were words of wisdom which God had implanted in its mouth, so that the man, on hearing these words, "Lo, I am come to bid thee stay in this one spot forever, lest on learning it thou shouldst see a far more beautiful spot of earth; where rivers run with crystal clearness and fish do swim therein; where fragrant plants grow and honey bees build and garner sweets. Didst thou thus wander thou wouldst sin, and so I, the Lord, do speak these words through on insignificant toad, that hearing, thou shouldst heed and remain in innocence and bondage. For shouldst thou take thy toe and dig with it at the roots of the vine that I, to shield thee from sin have caused to grow about thee, thou couldst surely loosen its hold and the sun would wither its branches and those go free, so that if thou wouldst thou couldst go to the land whereof I have told thee, and thus wouldst thou sin. Take heed and try not to be free, for sin lieth in freedom, and only the captive can end his days free from its fangs that poison the heart and doom the soul."

Now, the man having his curiosity thus excited by the Lord, who spoke through the toad, did set to thinking of those fish and that honey, and as he thought his toes did begin to itch and twist about, and, finding the roots of the plant, they did—naturally—rub themselves thereon, and so, by a little tendency to dig at the roots, there became a hole which grew larger and deeper, and soon the roots lay bare and exposed to the sun's hot rays, and 'ere long the plant did wither and drop from about the man, who, having nothing to restrain him, began to slowly walk away from the spot whereon God had stationed him, and as he farther went the soft music of a murmuring stream became perceptible to his hearing and a pleasant odor did greet his olfactories, and his steps were naturally quickened, and he did run with all haste and came upon the stream and viewed its clear depth in which the silvery fish did swim about, and near which the busy bees did gather and store its sweet smelling honey.

Then did the man sin, for he cast a line and drew forth a fish which he did roast in hot ashes, and after that did cut a tree down and sop his fingers in the honey that was sweet to his palate

Thereupon did man sin and put the curse upon humanity even unto the end of time, for the Lord God is a vengeful God, and will not brook so great a disobedience as this.

Not to be taken literally, Oh no! but as a symbol of some great truth that is implanted within man, the what I leave some other to explain, even as the wise (in their own conceit) have sought to explain the Garden of Eden a Bible story that science cannot swallow and intellect sets aside. There is always a way for the wise (?) theologian to fence about such issues as sense refuses to accept. There is always some fool ready to tell what God meant better than God himself has been able to tell by his work—the Bible Be ye not wise in your own conceit, good people, lest ye do err in your explanation of God's meaning and cause a stain to rest upon your own soul that may require much of eternity to erase.

Written for The Better Way.

WAS JESUS A CHRIST.

BY GEORGE W. CARPENTER, M. D.

Thinking, perhaps, your readers would like a communication from "Lux," on the "Sonship of Christ," as traced through the prophecies and as actual facts of spirit history. I write this by dictation.

In the prophecy of Isaiah IX-6, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Councillor, The Mighty God, The Everlasting Father, and the Prince of Peace." Of the increase of government and peace, no end, &c., &c.

By all Christendom this has been applied to Jesus the Christ.

We first notice: A child is to be born. Next, a Son is to be given; then he is to be called The Wonderful Counsellor, Mighty God, &c. The text does not say he is to be; but that he is to be called: It does not say whether rightly or wrongly. The fact of calling is announced.

Let us now apply the text to Jesus, the son of Joseph and Mary of Nazareth.

In the history of the birth of Jesus we find the promise coming from the spirit world that he was to be son of David and from the seed of Jesse—the child of promise. And, from childhood he was considered a precocious child, and boy, to manhood, growing in knowledge and increasing in the spirit; but is called always the son of Joseph and acknowledged to be such by his mother, when he was twelve years old.

From that period but little was said of him, except that he was subject to his parents and was the carpenter's son; and his brethren were also recognized.

When he was about thirty years of age, as John was baptizing in Jordan, calling the people to repentance, he, with others, went to be baptized of John. John was trying to impress the people with the idea that they were making crooked paths in relation to God, that they had been sinning, and he asked them to turn about and walk straight, or righteously, and give evidence of their good intentions by being baptized.

In regard to John's mission the prophet Isaiah is quoted as saying: "The voice of one crying in the wilderness, Prepare ye the way of the Lord; make ye his paths straight." To understand this saying, we must analyze farther the mission of Jesus.

When Jesus went to John for baptism, John refused at first, seeing no need of repentance in Jesus, feeling that he was the man of promise, the child born.

But Jesus said: "Suffer it to be so this once, to fill up the law. To fulfill all righteousness."

After baptism, John said he saw a spirit descend from heaven in form of a dove (a symbol of peace), and it rested upon Jesus.

The quotation in Matthew is quite explicit, viz.: (Mat. 11-16) And Jesus, when he was baptized, went up straightwise out of the water; and the heavens were opened unto him; and he saw the spirit of God (Good, or a good spirit) descending like a dove, and lighting upon him.

And lo! a voice from heaven, saying, This is my beloved son, in whom I am well pleased. John 1 32, giving an account of the transaction, said: "And John bare record saying—'I saw the Spirit descending from heaven like a dove, and it abode upon him. . . . And I saw and bear record that this is the Son of God.

There is no evidence that any but John, unless Jesus himself, saw the spirit. It did not materialize to any other.

The voice coming from the same place, and immediately following the Spirit, said: "This is my beloved Son," &c.

The question naturally arises, of whom did the voice speak? the Spirit or Jesus. We think the voice referred to the Spirit as being the beloved Son, and the command to hear him was to hear what the Spirit would say.

God (said Christ) is Spirit. The Son of God must be spirit. And the voice declared that Spirit which descended and abode upon and remained with Jesus was the beloved Son of God, and was to be heard.

That it was a personal Spirit we can well believe. Mark in recounting, the transaction, 1 Co. 12th verse, says, And immediately the Spirit driveth him (Jesus) into the wilderness, &c.

We find here two intellectualized beings combined in one man. The man Jesus and the spirit in possession, who was declared to be the Son of God. A summary of the statements will logically give us Jesus as the child born and Christ as the Son given.

The child was called Jesus because he was to be a Saviour to his people from their crooked or sinful ways. Those who are born of him are his people.

Christ (meaning endowment) was represented by the being wholly possessed of the Spirit of Supreme Good taking possession of the body of Jesus, through which he speaks. Hence Jesus the Christ after the baptism, or after the endowment wholly with Spirit.

After this He is said to speak as never man spake. And why should he not? A superior spirit spake through him and by the spirit he was able to do many marvelous works. Having derived his power from the fountain of spirit force Jesus was able to become a representative man, and nothing more.

We are entitled to the same endowment he had with the same powers, and the Christ so announced—"I and the father are one; I in the Father, and the Father in me, and you in us." What fools men are not to attain to the high endowment of a union of their manhood with the high spiritual nature and wisdom begetting force of all good.

You find I am unorthodox when you read this and learn I believe every word of it. I am a Bible Spiritualist of the ancient as well as the modern type. We have improvements in modes of manifesting, but it is the spirit giving to every man the profit withal.

May love, wisdom and peace attend you and all yours.

Greet the brethren with the best desires of an honest heart.

Robt. G. Ingersoll's Change of View.

E R Johnes, a well-known lawyer of New York, has distributed among his friends a brochure in which he has applied to the doctrine of immortality, the law of circumstantial evidence. It has inspired a letter from Col. Robt Ingersoll to the author. Col. Ingersoll's letter is still full of those denials which have placed him at the head of the agnostic school, but there is in it a tone of admission that is unmistakable. Mr. Johne's essay is an attempt to show that there is circumstantial evidence enough to indicate that there is a hereafter.

Ingersoll's letter is the first utterance he has ever made giving any indication that he believed in anything beyond the grave. He says: "If we admit the existence of a God of infinite wisdom and compassion, we may say that there must be a world better than this. But how do we account for one worse than that—that is to say this: If injustice triumphs here, why not there? If honesty goes without bread in this world, why not in another? Certainly God will be no better then than now. Still it may be possible that a God of infinite love and compassion will so reward those who suffer—through suffering itself—that all that happens will be consistent with wisdom and compassion. You have had the courage to accept the logic of your position, and give to all life the immortality that Christians give to man. You have endeavored to establish your doctrine by reason by something universal. You have wisely left out the provincialisms, the prejudices and puerilities of Christianity. Love and hope are universal. As long as men love, and as long as they hope, there will probably be in heart and brain the splendid dream of immortality. It may be that we live no more, that we go back to the unconscious dust, and yet the heart will always say: 'Perhaps there is another life.' We know that in this world after joy comes grief, as after day comes night, and there may be there is some world where after grief comes joy, as after night comes day."

No Objections.

To the Editor of The Better Way.

I would like to make a suggestion. I am in favor of having an experience column each week in THE BETTER WAY—something similar to our old-style Methodist brethren of years ago. Let us know when you first became acquainted with spirit return; why you became a Spiritualist; when you became a Spiritualist, and where you became a Spiritualist. Give all the facts in the case, and say whether you simply believe in the return of our spirit friends, or have a positive knowledge of their return.

An old saying is an open confession is good for the soul—then, perhaps we might help some other souls that are groping around in darkness, to see the light and keep them from treading upon our toes. We should let our light so shine that others can see it from afar.

Write your sketches short and to the point, and deal with nothing but absolute facts. More knowledge is what we are all seeking after. And, by the way, every Spiritualist should appoint themself a committee of one to solicit subscribers for THE BETTER WAY. Just let us all try and see what we can do in the way of getting more subscribers for the ensuing year. Now who will be the first one with the experience testimony.

W. P. C.

The Pastor's Appeal.

I have sixteen pairs of slippers,
And they're all of them too small;
I own twenty-one watch-cases:
And they're mostly on the wall;
I have thirty five pen wipers
In my desk quite safely stored;
So I modestly request you,
When you add unto my hoard
Of sweet Christmas gifts and wishes,
To recall these facts are so;
And I'd humbly like to mention
I've one watch, which doesn't go.

—Judge.

In the work which he entitles "Studies in the Outlying Fields of Psychic Science," the author, Hudson Tuttle, sets out to put on a new and modern basis the proofs of the doctrine of Immortality. He believes that there is a large class of facts having a direct bearing on the subject, and he treats of these in a masterly manner. His views are certainly interesting, and the book is exceedingly original. Published by M. L. Holbrook & Co, New York.—Demorest's Monthly.

Written for The Better Way.

The Land Whither we are Drifting.

N. W. PERRY.

There is a land just "over there,"
Veiled from the gaze of mortal eyes;
Whose scenes are more divinely fair
And radiant, than the summer skies.

Whose fields are green, whose lakes are clear,
Whose streams are bright as sparkling gems;
And never fading flowers appear
Like glittering stars and diadems.

Whose towering mountains raise their heads,
Whose smiling valleys lie between,
And gorgeous rays of light there sheds
Their mellow lustre o'er the scene.

No wintry blasts or chilling storms;
No lightning's flash or thunder's roar;
Nor pain, nor death, in all its forms,
Can harm the dwellers on that shore.

No traitor's heart will find a home
In that bright world of joy and bliss;
For "every thought is seen and known"
In spirit life, as not in this.

Some other scenes in spirit land
Are not so lovely, bright and fair—
For darkness reins on either hand—
A state that borders on despair.

These dark abodes of grief and crime,
Are peopled by a thronging host
From every nation, every clime,
That make iniquity their boast.

The man whose heart seems hard as steel,
Who loves his treasures more than God,
Who underneath his iron heel
His fellow-men has rudely trod;

The Pharisee and hypocrite,
Who seek the honor here of men;
The selfish and the profligate
Will find a place prepared for them;

And they who blindly lead the blind,
And wilfully shut out the light,
Will be surprised when here they find
A hell as dark as Egypt's night.

For he who knows his Master's will
And does it not from love of gold;
But walks the ways of darkness still,
His punishment will be four-fold.

And he who slights the sufferer's word
And will not lend a listening ear,
Shall "cry himself and not be heard"
For many a long and weary year.

And he who stains his guilty hand
With blood of those he's bound to love,
Will find a plane in this dark land
So far away from scenes above.

The reader must not understand
As here he reads of things supernal;
That just the same, 'twill ever stand—
And thus forever be eternal.

God's laws supreme forever stand!
But time will change the law of nation
One law by His almighty hand
Is called "the law of compensation."

To those who dwell in these abodes
Of sorrow, darkness, guilt and crime,
Will sometime seek and find the road
That leads to light and joy sublime.

And, by the kindly helping hand
Of spirits bright from higher spheres,
Advancing, step by step, will stand
Among their friends of former years.

For thus it is that each must feel
The sad effects of their transgression,
Before they find the great highway
That leads to life and true progression.

It must be so forevermore—
We "reap the fruits of what we sow!"
If good, 'tis joy unto the sower;
If evil, he must feel its woe.

All those who love their fellow-men,
And seek to benefit the race,
Will join their loved ones there again
In that bright heavenly dwelling place.

But when, perchance, they hear a voice,
From loving friends in mortal life;
How gladly will their hearts rejoice
To come and aid them in their strife.

Then on and on forevermore;
Excelsior, yea will be the cry;
Earth's battles fought, and never more
To sin, to suffer, or to die.

Thanks to the God who rules on high
For what He does for erring man;
Those happy mansions in the sky
We'll strive to enter if we can.

Should we, perchance, an entrance gain,
To those bright scenes of joy and bliss;
We'll never murmur or complain
Of all the toils and care of this.

EARTHQUAKES.

BY P. VAN HYATT.

On this subject the writer gives among other convulsions of nature the following incidental to this country:

The earthquake at Charleston, South Carolina, September 1, 1886, was the severest, hitherto, in the history of the United States. A large part of the city was either damaged, or laid in ruins. Compared with similar disasters, the loss of human life was very slight. The shocks had all the elements of dire destruction, only wanting in intensity. The whirling motion was manifest from the contorted shape of the railroad tracks. Numerous crevasses were opened down deep into earth's crust, from which mud, sand and water were ejected. From one of these openings seven different kinds of sand were thrown out. The wells in different parts of the country overflowed, and large quantities of sand accompanied the overflow.

It is a matter of interest to determine the focus from which the convulsions at Charleston originated. For a month previous, Greece had been subjected to quakings bordering on the violent. Another series of severe shocks were experienced at Malaga, Spain, September 2d, and a long, but not a violent shock, at the same hour with those of Spain, was felt at Santa Cruz, California. Simultaneous with the disturbances of Greece, Spain, Charleston and Santa Cruz, in the United States, but far out in the Pacific ocean, in one of the Tonga islands, seems to have been the centre of these widely distributed disturbances. For some ten days, quakings and ominous signs of coming disaster, were experienced by the inhabitants of the island of Niua-fu, which culminated in loud terrific explosions, on the evening of August 31, '86. These explosions continued at intervals, for several days. The fertile groves of the island were destroyed by the crushing weight of vast quantities of sand and stones thrown upon the surface, in some instances forming mountains. The island presents a most desolate appearance. This island has been the center of violent eruptions prior to this one. A severe outburst is recorded as having taken place in 1816; then again, in 1846, another in 1866, and then again, August, 31, 1886. This last is said to have been the most severe of any of the convulsions hitherto recorded on the island. This centre, with its radiating points so widely separated, yet taking place at almost the same time, indicate a general disturbance of the internal forces, and the inhabitants of our little planet may feel fortunate that these agitations subsided into quiet without some terrible disaster.

When this internal force succeeds in breaking through the crust of the earth, the tendency is to revisit the localities of such fractures, for a long line of centuries that follow. Note a few of these unfortunate localities. Japan is a group of islands of volcanic origin, and has suffered terribly from frequent and kindred visitations. In 1586 Japan was convulsed by a terrific earthquake, and many of her finest cities laid in ruins, attended with a fearful loss of life. Again in 1873, Japan was made the focus of this internal force. Twenty towns, with all their inhabitants, were destroyed. The same year Niphon was laid waste. In ten years after this Japan was again made the centre of another disaster. Cities, towns and villages suffered untold damages, and fifty-three thousand human beings lost their lives Coming on down to 1854 we find Japan again the unfortunate centre of this volcanic agency. Simoda was destroyed. Not yet satiated with this loss of life and property, the smouldering fires of destruction slumbering beneath this ill starred locality for nearly a year, when they again broke forth in their utmost vehemence, and the populous city of Yeddo was reduced to a mass of ruins, and thirty thousand persons perished. One hundred thousand houses were made shapeless heaps.

Few persons have an idea of the frequency of earthquake shocks in California. In the long, long ago, the coast range mountains were thrown up from the bottom of the Pacific. Geological evidences indicate this event to have been comparatively sudden. Ancient river beds in California, point to a change in the surface of the country, by which the river was lost. The broad Columbia, washing the base of Mt. Adams, of Mt. Hood, of Mt. St. Helens, and the precipitious Dalless, reveals many obstructions thrown in the way of its quiet march to the sea. Two noted earthquakes are recorded by the Spaniards; as having taken place in California; one in 1800, and the other in 1808. From this time to 1850 no record of such phenomena was kept. From 1850 to 1865, a period of fifteen years, there were within the limits of California, no less than one hundred and fifty-six earthquake shocks, varying in intensity from the light tremor, to the terrific convulsions.—Independent Pulpit.

Wonderful Doings at a Seance.

Some time ago while sitting in a circle at Mr. A. Willis' my daughter (Rosa Eaton) materialized and talked to me, answering many different questions. One of the questions was: What was her work in the spirit world? Her answer was: Mamma, dear, my mission is the care and teaching of children. I then asked her if she would come some time and bring her band of little ones. She said she would and, to my surprise and happiness, she did. On the evening of November 24 a small circle of thirteen gathered at Mr. W.s' circle room, and after prayer and singing the control John Morris talked to us about half an hour quoting the Scripture and of our Savior's teaching. One among the many beautiful teachings: Suffer little children to come unto you, for of such is the kingdom of heaven, then he turned to me and said: Your daughter Rosa is here with her band of little ones, and will try and materialize. In less time than it takes me to write it the curtain of the cabinet opened and she came out in full view of us all, with a dear little angel baby, a ho'd of each hand. They all spoke to us, then floated away dematerialized in full view of all present. In another instant we counted fifteen little darlings floating and skipping around us and calling us by name and patting our hands. Three sat up on top of the front of the cabinet swinging their little feet and calling us. Then they bade us good by, and would rise toward the ceiling and disappear. Talk of happiness and joy, it was shown in that circle room that evening, for if a seance of that kind, seeing and being taught by dozens of angel babies can not make you better, there is no redemption for mortal man or women. At another private seance held at Mr. Willis' on the evening of December 12. after prayer, John Morris, the control, materialized in good light in his soldier clothes' and while standing before us he was transfigured in his bright, shining spirit robes, and not a move was visible to us, then in an instant the three grand controls materialized, John Morris, Ed. Watters and Clint Butts. Then one of the circle played on a mandolin, and a chorus of angel voices joined in and sang the beautiful old song, "Pass Me Not". Then John Morris told one of the circle to close the organ, hold the cover down and pump the organ, and the spirits would play on it. They did as directed, and while one in the circle played on a mandolin the spirit of Ed Watters joined in an accompaniment on the organ. The one that held the cover down does not know one key from another on any musical instrument. Now the skeptics can not say it was he. Then my controls materialized, Black Cloud and Red flower hand in hand, little Red Flower, a beautiful Indian maiden, claims to be 16 years old, while Black Cloud, so grand towering so far above her stands fully six and a half feet nigh. Then Bright Star came and sang her favorite song, "Bright Star." Then the noble chief Santefee came out to his medium and held up his blanket, and it shone as bright as silver. Then my mother was called in the cabinet and recognized her mother, brother, nephew, granddaughter and many others. Then a little child came across the circle and called out "Grandpa, do you see me?" Then it floated up to the ceiling and disappeared. Then the writing began, the control standing by the table and writing while the spirit friends dictated the letters, and twenty-eight letters were written in less than five minutes. Then the circle was closed by the control rolling up the curtain of the cabinet and materializing in good light in his soldier clothes and dematerializing while we sang the doxology. This ended the seance. The new phase that has been developed in our wonderful medium is the going up of the spirits, and the skeptice will have to hunt for trap-doors in the ceilings.—Cincinnati Enquirer.

Tobacco as a Medicine.

Peter Coulter, of Rushville, Ind., declares that he has been kept alive for seventy years by the constant use of tobacco. He is now 84 years of age, says a St. Louis Globe Democrat correspondent' and commenced smoking and chewing when a boy of 14, although then, as now, he detested both the taste and smell of it. He would gladly quit using the noxious weed, but fears that he would probably not long survive its discontinuance.

When a boy about the age above mentioned he was suddenly taken ill with fever, and the disease left a very dangerous sore on his left side that grew quite large and annoyed him with constant and increasing pains. His physician informed him that there was but one remedy, "use tobacco," or he must die. To this he at first objected, but finally began smoking. For four years the smoking made him sick and did not seem to decrease the size of the sore, though the pain was much lessened.

The doctor then recommended him to chew tobacco instead af smoking He did so, and the sore at once began to show an improvement, and the pain ceased altogether. But whenever he ceases chewing for any considerable length of time the sore returns and increases in size, and he states that to desist from chewing for a month would be at the risk of his life.—Chicago News.

A Drop of Water.

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CINCINNATI - - - JANUARY 4, 1890

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HAPPY NEW YEAR.

Truth cannot be patented.

Only in dispensing love can we realize what it is.

He who can pray in true earnestness solicits the sympathy of angels.

Schnorpske says the man who gets too proud of his rhetoric very often forfeits his logic.

Those who delight in listening to gossip or scandal are not to be entrusted with its secrets.

Being too good often cause people to find fault, such regarding silence as an indication of secret wrong doing.

Sympathy cannot be obtained on demand. It must be deserved before we can either sense it or be benefitted by it.

The Boston Investigator says there is no better way for clergymen to expose their ignorance than to publish their ideas of heaven.

Time and tide waits for no man. Neither does progress. It goes on and leaves those in a lurch who do not hold with it as it proceeds.

Cavilling about words and wilfully overlooking the spirit of a sentence is akin to religious bigotry and should be treated with silence rather than with a reply.

Man's influence in the world is an effect of character. Without this he is spiritually impotent—even to his counsel lacking vigor, however good it may be, and there fore seldom wanted.

The guilty generally give themselves away by imagining they are being suspected. This force of mind passes over to other minds and evolves the suspicion that leads to their detection.

Love thy neighbor as thyself is a very good proverb. But we generally apply it as if we expected all the love to come from the neighbor exclusively. We can only receive in proportion as we give.

Gossiping is more or less the effect of envy, jealousy or hatred for the one commented on. It is not love; for this is usually calm and without emotion, and never gets either the talebearer or anyone else in trouble.

How perfect some people will have to become before they can attain happiness—notably those whose critical natures find fault with the least defect of others. Nature or law demands from us what we demand from our fellow beings.

Greatness of spirit or nobility of character consists in doing good, helping a brother mortal on in the struggle for existence—not in envying him. Envy contracts the soul and makes of would-be great mortals very little spirits.

Abnegation or abstinence may be objected to by some as unnatural; but these are either composed of people who dislike to give up old habits or passions on the excuse that all desires are natural, or by those who have no passions and therefore see no necessity of making this a doctrine or a principle to grow by or to aid spiritual growth. Without abnegation or abstinence no passion or unspiritual habit can be allayed or outgrown, for as long as indulged it holds the balance of power between the spiritual and material of man's make-up. Temperance in all things though make the former unnecessary.

Whatever animates or excites us, whether for a positive or negative effect—i. e., whether it rouses our interest to know more about it, or whether it affects our anger, displeasure etc.—is truth. That which contains no truth leaves us cool or inanimate—uninterested as it were, for or against the subject. Antagonism against Spiritualism is the best evidence of its being true, as all Spiritualists know. So theories arising in or out of Spiritualism, that cause a ripple in our souls, have truth at the foundation. That which is not true is not worth antagonizing and consequently does not arouse our consciousness. Only truth affects the soul nature. Non-entities cannot affect it.

People who have never been sufficiently tempted to commit a folly during their past career that can be brought up to them and thereby held up to ridicule or be reproached, should be thankful enough to be charitable towards those who are unfortunate enough to have a charge against them.

Disappointments cause reflection and assuages the worldly in man's nature, thus opening his intuitive faculties to the conception of spiritual truths and light on his soul nature. To know self is the acme of spiritual understanding and leads to a knowledge of other causes, or causation generally, and to know self is to know how to attain happiness.

Young mediums occasionally request us to make mention of their *promised* development and by whom *controlled* for this effect—often giving the name of some prominent recently departed individual but unidentified with our cause. In the first place we would advise such to become sufficiently developed in some definite phase of mediumship before giving it publicity, for there is no telling what phase the spirits will adopt until experiments in various ways have decided, and in the second place it is well to have absolute proofs of the control's identity to prevent a possible libel suit should the family object. But truth needs no names to substantiate it. Rather let the spirit remain unknown.

Faith is an effect of true humility, or in really feeling or acknowledging to ourselves that we know nothing. Man's faith in spirit guidance wanes in proportion to faith in his own superiority; and it had better, for such condition attracts conceited spirits who are apt to lead him astray, they like himself running into confusion and consequent darkness by this love for self. An opposite course encourages faith or a trusting in spirit guidance, and when felt like a tender influence greeting the thought or emotion that whispers faith to the soul, the accompanying impression, intuition, inspiration, clairaudient or clairvoyant manifestation may be followed out without fear or hesitation. It will lead right.

BUSINESS IS BUSINESS.

Although the year 1889 brought us in about twelve hundred new subscribers, we also had to drop a few from our subscription list. This was done in order to find out whether THE BETTER WAY was wanted or not, and to free our books from standing accounts. Many responded after missing one or two numbers, while some remained unheard from, and probably because they felt a little offended at our new way of doing business. But as this is included in the "new departure" we hope our readers will accustom themselves to it, and avoid unnecessary delay in the future by prompt remittance, accepting our apology in advance for the same, we remain, respectfully,

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Cincinnati Spiritualists may be considered fortunate in having the services of Mrs. Glading for another month. During December she has been doing good work, attracting large audiences and giving tests to an exceedingly large number of people—often twenty to thirty and over during one service.

She, like most of the rostrum speakers, answers questions or discourses on one or more that may be handed in; but there has been a remarakble absence of questions of late, and which exhibits a confidence on the part of the audience that Mrs. Glading will give what is most needed without questioning. And she undoubtedly does, for marked interest and appreciation always reward her in the end. She has many admirers, and some of them think she has no equal, either in giving gratifying instructions or in character reading. She will remain with us during January and will, without doubt be duly appreciated.

A HINT TO PSYCHOMETRISTS.

Psychometry as an art requires just as much practice to become proficient as it does to become a musician. Failures accompany everyone in their incipiency, and mainly due to trying to give or do too much. Not only for one person, but on the whole considered. We can only penetrate individuals to a limited degree—no farther than we are ourselves spiritually unfolded or developed. Those below us may be psychometrized in full; and then not always, for they may have something antagonistic in their nature to us, or something foreign to our understanding—something unknown to us, or what we have not learned through experience or contact. Practice though combined with personal acquaintance prepares us for the next like influence or sensation that is perceived. A continued reading after we have become exhausted leads to failures because the sensibilities become blunted as weariness sets in. If tests depend on it, cessation is the wiser part of the sensitive. Trying to give more than the natural rapport permits, because the recipient acknowledges it as correct, is folly, and often reaps skepticism. Becoming ruffled by flattery disturbs the harmony of our spiritual conditions, and is apt to cause other failures if we continue before being tranquilized. Give what may be caught on the first meeting of the auras simply. If satisfactory the recipient will seek more without invitation.

A MODERN DON QUIXOTE.

Replying to a defense of Spiritualism in a liberal journal, a third party steps in and says that he considers the reply worthy of attention because he wishes to destroy every illusion, and take away once and for all the rhetorical props of Spiritualism and God-idea. He further refers to the writer's replies of a former article as being utter nonsense, sophism and rhetorical quark; advises to cease paying attention to spiritualistic gymnastics; and then asks every "intelligent reader" if it is not sheer nonsense to talk of spirit bodies.—This he continues to the length of a column, laying down the law according to materialism and embellishes his article with a few brilliant sarcasms and nonsensical "quark" that would cause any "intelligent reader" to believe that he was being controlled by some spirit comedian for this effect, and to give us a psychic photograph of a materialistic gymnast in the attitude of combatting spirit—something that has no existence for him because he either lacks the spiritual senses to comprehend it intuitively or the practical knowledge gained by experience or investigation. Many did not believe in Gallileo's theory until they had convinced their material senses by experience, and so this gentleman is in the dark about spirit or "spirit bodies." Knock, and it shall be opened unto you—not with opposition, for all who do will share the same fate that Don Quixote did when fighting the windmill. Spirits control matter and spirits control mortals. One by law, the other by their superior wisdom.

OUR LYCEUM.

It is always a pleasure too see children congregated for the purpose of receiving spiritual instruction—for it is the foundation on which their future moral structure is built—and doubly so when engaged in that religious system in which we are particularly interested, for this is the foundation on which the future of our system is supposed to stand. Spiritualism though has been steadily growing without this, and may be the one system that does not need it, being probably a part of the new order of things. But whether needed or not, it comes natural for the old to instruct the young. This seems to be the order of nature. Therefore Spiritualists have their Lyceums, and Cincinnati has her's. This Lyceum meets every Sunday morning at G. A. R. Hall and is in charge of as dear good a set of teachers as may be found the world over. Every one is doing a blessed work and hardly know themselves what a beautiful spiritual harvest they are reaping for it. In addition to their Sunday work they prepared a Christmas treat for their little charges on the day in question. Thus Wednesday morning the school assembled as usual, was taken through some of the general exercises, but spiced with song, recitation etc., by the little ones—the girls, be it said to their credit, overshadowed the male portion almost entirely. But we know boys cannot devote their minds to study during the holiday seasons or when there is so much out-door sport to attract their attention. Therefore we must excuse them. But the majority may have been the happier for it, as it terminated the exercises sooner and brought forth the sweet things that closed the festival. Each was made recipient of something and many happy souls left the hall with an angel attendant as a reward for the interest taken in the welfare of so grand and beautiful a cause as Spiritualism. Blessed be our Lyceum.

BE CONSERVATIVE.

Those who run too far ahead of the times must expect to be stoned. The man who expresses himself unfavorably of a hypocrite who has money, is placed behind prison bars, where really the hypocrite ought to be. There will come a time when hypocrisy will be regarded with as much disapprobation as robbery is now, and then people will be licensed to express their opinions freely of such recreants. Those who endeavor to institute moral laws that are not pleasing to the masses, are regarded as cranks or fanatics and also have a prison cell winking at them; while those who bring charges against such individuals probably need confinement most as a means of forced abnegation. The time is also coming when much that is now done in secret will be known through psychometry or intuition and be put on the statute as unlawful and made punishable. But we must grow into it gradually. There are pioneer minds already in the field who are advocating advanced reforms, but are usually met by the materialistic world with defeat. Science had to battle its way against ignorance. Morality or the higher reform of humanity, has to do the same. Purity is as yet but a matter of opinion, relegated in accordance with man's natural desires or tastes. As he outgrows the animal, purity takes a higher significance, and then it would be regarded as hyperphysical by the ignorant or morally unprogressed. A reform measure must be understood before it will be accepted, and not until then will it be battled for. The radicals, as usual, will be denounced, although they are often the best examplers. But as radicalism means extreme, and usually with hatred instead of sympathy for the backward ones, they reap their own reward. A conservative policy with charity or sympathy as a motive power, is always the greatest reaper, and thus we admonish all reformers to adopt this measure on which to build. It is the most gratifying in the end.

HOW TO GET THERE.

Mental work spiritualizes our animal sensations or physical senses, passions and habits, and converts them into so-called spiritual gifts, as clairvoyance, clairaudience, psychometry, inspiration, etc, while soul worry spiritualizes our animal emotions (anger, selfishness, envy, etc.,) and converts them into love, sympathy, charity, benevolence and humanity generally. The combination makes man intuitive to causes, clairminded to mortal impressions, thoughts and intentions, and makes him positive to diseases, contagion and pain to more or less degree; for it constitutes the condition that makes man a ripened spirit—ready for the transition whenever the physical body releases its hold on the same. Previous to that state man is but a human being, and out of the body an undeveloped, unripened or earth-bound spirit, subjected to the same laws, influences and sufferings that mortals are, and has similar trails to undergo to free himself from the earth-bound condition that mortals have to undergo in order to attain happiness or peace. Temperance or moderation in all things, and good actions or love for humanity frees the mortal spirit from earthly conditions and prepares it for a truly spiritual state—one of everlasting light and without discord, and in which the spirit is enabled to roam about at will unimpeded by the influences of matter or mortal conditions. Such is our aim.

HAPPY NEW YEAR!

A new year with its many golden promises has dawned upon us. All hearts are filled with hope. Why should we not? Disappointments manifest themselves without our previous wish—uncalled for and unlooked for. Aspire for evil and it comes. So with the good. Then why not hope for the best? Hope is next kin to wish, desire, inspiration. When we hope for another's success, it is synonimous with a wish, and we know that a wish has a psychological effect. If a wish, why not hope? And if a hope can effect another person, why not ourself as well? Thus hope for the best and something good will follow. THE BETTER WAY hopes that the coming year will bring it in as many new subscribers as the past year has brought. If it does we shall be happy during the whole of 1890. New subscribers maketh glad the heart of newspaper publishers; and no better incentive for keeping a paper bright, exist, than this fact. We owe thanks to our many friends for their labors in our behalf, and therefore extend our best wishes for the coming year. But our wish may not be potent enough to reach all around, so they must take the will for the influence. But as none can do an unselfish act without nature's reward, they probably have been blessed ere we tried to make ourselves manifest. All is love, however. The very struggle for existence is the God within seeking the light, and those who simply have a thought for another in conjunction with their own lives, are making progress. A little consideration or sympathy for a fellow being attracts the same to us from the angel world, and in proportion as we follow out this life's plan we are uplifted, aided, loved in return. And angel love means to be happy. While wishing the best for yourself, therefore, do not forget a neighbor, a friend, or one still nearer, and as you hope for others' welfare, you also enjoy a happy new year!

WHY DON'T SPIRITS REVEAL CRIME?

To the Editor of The Better Way.

Yesterday I was pitched into by a Methodist neighbor with this question: If spirits come to earth to do good, why don't they tell who killed Dr. Cronin etc., and then went on to denounce the whole thing as a fraud and sent me to hell several times within a few minutes. I wish you would answer the question editorially or through the circle. It has been answered a thousand times or more, but answer it again. H. B.

Ashley, O.

We may answer this by simply saying that spirits are not detectives, and will not answer questions that have, as yet, no weight as evidence in court. But as soon as spirit testimony will be accepted by a jury, or permitted to be, the want will be attended to. The spirit world only supplies the needs of mankind in an official manner as they are required or sought for in true earnestness and not to gratify a whim, a curiosity or a test. Individual spirits might try the latter, and do, but it is not always within their province to act without the permission of the governing power of the spirit world. Spirits are subjected to laws as mortals are and thus cannot always act as they would like to or as they may feel inclined. It is only through such trials and heart's despair that man can be brought to an understanding of, or a desire for spiritual facts. But "seek and thou shalt find; ask and thou shalt receive." If the court believes sufficiently in the virtue of the bible to prevent perjury, why does it not believe in its teachings? As soon as Christianity will accept its own teachings in the right spirit, light will come to them. Until then spiritual facts will be the property of Spiritualists alone. Besides this, psychometry and clairvoyance might aid in the work, but wherever they have revealed anything, the credit was stolen and the rewards given to others because the former could make no claims legally. So these too have been shut out or discouraged and no more aid need be expected from such sources until past claims have been made good, or future promises gain a legal basis. In the meantime let the material world use material means of finding the truth. When it gets ready to accept Spiritualism it will obtain light in proportion to the welcome it gives the cause.

THE BETTER WAY

Among our correspondences we also receive suggestions and objection to our editorial matter. One says we make it monotonous by too much sentiment and philosophy, and would prefer something more newsy, exhilarating, lighter. Another "gathers comfort and food for thought" from it. Some like long articles; others like short ones. One wants philosophy, the other phenomena.

Though we are pleased to hear these various opinions and try to conform to them as much as possible in order to please our readers as much as it is in our ability to do so, we cannot reach the point we have been so earnestly striving for; viz: To please everybody at one and the same time, or in one and each issue.

One mind cannot reach all minds on chance. But by a gentle hint, which we are willing to take, we may reach you psychometrically or intuitively. Send us subjects for editorials or for editorial comment and we will try to make it general enough to reach others as well as yourself.

We touch upon the topics of the day occasionally, politically and socially, in order to salt the philosophy, and rap at the doors of orthodoxy and theology in order to please our more radical readers. But we do not propose to be combative, partial or partizan in either. Spiritualism is virtually our theme and that embraces principally the science and philosophy of life.

Thus it should not be expected that we diverge too much from this subject. For that are the majority of our readers taking THE BETTER WAY as a *Spiritualist paper*. Then again we are replying to queries that take up this space.

We know that Spiritualists are interested in every subject, and thus we bring a variety of matter, devoting the first page to lectures, the second to contributed articles, the third to scientific and classical news, the fifth to correspondence, the sixth to information for ladies, the seventh to young people, the eight to miscellaneous matter, and the fourth or editorial page to a general review of the whole and of Spiritualism—beside having to defend ourself occasionally against a spiritual brother who regards our human errors as some thing that need chastising or censuring. We say there is no evil, but maybe there is after all, and we have it. Self-study is therefore in order and we will have to take some of the physic we have been prescribing for others. Probably our editorials will show the effect in the future—or maybe they have done so already.

But patience, dear reader, we are but an infant as yet, and have hardly outgrown our swaddling clothes. With the new year begins the second year of our administration. Growth is naturally slow and we have had up-hill work. But the worst is conquered and we hope to do better in the future. Our aim is, like that of our readers, to reach a better way.

INDEPENDENCE OF SPIRIT.

Only he who is strictly honest can afford to be independent. The hypocrite dare not be; the dishonest cannot be; the coward fears to be; and the selfish generally lack the intuitive wisdom to be independent. Being in spiritual darkness or having their nature beclouded by selfishness, men are more or less under the dominion of others' will, and, apparently, as nature decrees, to make them hors de combat. But still there are some whom money or wealth lend a relative or material power—a temporal power, but which is either short-lived or ignored except by making those or the one to be conquered dependent by the withdrawal of his daily bread. Such independence is contemptuous, and the actors are generally treated with contempt by honest people. But while they are thus exercising their mortal power, they are becoming weak in spirit, and the submissive one will exchange places with them at the demise of earth life. Soul power—psychological potency, will power—is attained as the external or material impetus is allayed or the interior will is exercised for a positive or beneficent effect. Humility or modesty is simply a passive condition of the exterior or animal will—animal will in the human being manifesting as arrogance, conceit, vanity and self love generally—and enables the interior or divine will to grow—the latter manifesting as true independence or a spiritual will that cannot be cowed by worldly influence, whether in the form of wealth or station. Honesty of purpose, truthfulness or a desire for moral attainment or development carried out practically or as circumstances permit, leads to it positively or aids its growth. Wilfulness or assumption, presumption, impudence, haughtiness are impediments, for they keep the external active. Thus, humility and modesty may be regarded as negative aids to its growth. However developed is indifferent. Psychic potency or soul will so-called is a necessary attribute for the immortal being—as necessary as limbs for locomotion are to the physical man. An impotent will or a perverted one lames the spirit as it were, leaving it without energy, strength, motive power and often without even ambition enough to make an effort towards progress. Of course, the latter can only refer to extreme cases, as in the crime-steeped spirit—the murderer, robber; swindler, embezzler, cheat, liar or perjurer, betrayer and slanderer—every one's psychic power being weakened in comparison to its misuse or to the exercise of his interior will to the detriment of others. A man may injure himself in a worldly way without doing himself spiritual harm through ignorance or too much impudence, but when he harms others by it or draws others into his wilful folly, he makes himself liable to responsibilities not easily overcome or carried. Hasty and thoughtless marriages come under this caption, for it affects the happiness of others besides self, and this should be guarded against. This does not only apply to youthful follies alone, but to mature ones as well, where vanity, speculation or whim is the incentive, and debars others from rightful expectation or blights the hopes or aspirations of many for the sake of giving one individual (self generally) a short lived happiness. Those standing alone or where the happiness of others is not marred, or probably heightened. it might prove a blessing. But where this cannot be promised, it is folly, and must eventually reap misery—the sufferings or disappointments of those not deserving it reacting on the author of it. Discontent, silent grief, melancholy, a feeling of oppression are indicative of the above, as declared by those who know and have passed through the crucible. Experience teaches individually; but may also serve as a warning to others, or enlighten those who may be suffering and not able to account for it. Reparation is equivalent to exercising the will for a positive or beneficent effect, and may thus restore the weakened spirit to health or strength before passing into the immortal world where he or she may be powerless to make the necessary reparation. The "uttermost farthing" must be cancelled. It is the law of nature or as the harmony of conditions demand to make the individual happy. And when paid, a new impetus arises within which tells of a power that makes us feel free, independent, easy, peaceful, happy. It is the God within controlling the exterior. We have conquered self. And as we are enabled to control self, we can afford to be truly independent, for it brings us in accord with a higher law and that law is spirit. So sayeth our spirit friends who have learned by experience, and we have no reasons to doubt them.

Do not look for perfection in any mortal. Be satisfied if they have no graver evils than they have; for if they had nothing that could be censured, they would not be here. Perfection means transition.

Sacrifice not principle for gain, and live so that people will consider it an honor to do you a favor or be noticed by you at all. Or live so that you gain the respect of the spirit world, and you will know what we mean by living right.

Mud Slinging.

Cultivate not a spirit of contention and controversy. Like other vicious habits, once under its control, you can scarcely hope to regain the mastery of yourself. Engage not in newspaper arguments for the sake of showing what a knack you have for writing. Don't indulge in wrangling. It warps the mind and makes it discordant instead of clear and logical. It contracts and embitters the broad and generous sympathies which a newspaper man should possess. Look around you at those who delight in controversies—in mud-slinging—and note the reputation they have among their contemporaries and with the people. Are they not disgraceful, and not ornamental to journalism? Break this habit before it is eternally too late. It is pernicious, it is despicable, and above all it is unprofessional. It is not characteristic of the best newspapers. They discountenance it. Spite, malice, envy and contention are worse features of a public journal than a patent outside. Discard all bad temper. Make your paper sunnier and sprightlier; give the news; tell the truth; avoid unpleasant personalities and controversies; have a pleasant word for people through your paper—always kind, but never flattering. You will find that this pays. Your paper will grow more popular, and where you now have hundreds you may, in time, have thousands of subscribers.—Reidsville, N. C., Review.

Oil Yourself a Little.

Once upon a time there lived an old gentleman in a large house. He had servants, and everything he wanted, and yet he was not happy, and when things did not go as he wished he was very cross. At last his servants all left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door?" cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If on the contrary, he does something amiss, don't be cross; oil your voice, and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in his house afterwards. Every body should have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—Exchange.

CORRESPONDENCE

Haverhill, Mass.

Mrs. B. F. Smith, the Banner of Light free circle medium, gave most excellent satisfaction on December 22d at Unity Hall. Miss Josephine Webster comes next, one Sunday. She is said to be fine as a test medium. After her comes Miss Em. Nickerson, of Boston, speaking two Sundays. She is a favorite here, and many are waiting to welcome her. WIS.

Worcester, Mass.

The Rev. S. L. Beals, for many years a prominent Universalist preacher, is to speak for our society January 4th; he, like many others of the clergy, as well as thousands of others, after many years of experience and investigation, has been obliged to accept our belief of the immortality of the soul, of a life beyond our earthly existence, and that old theology does not furnish the truth.

Rev. Dean, for thirty years a Methodist preacher, is to be with us in February.

Fraternally thine, C. R. BENNETT.

Boston, Mass.

The Christmas meeting of the Independent Spiritualist Club was another very enjoyable occasion, as in fact all our meetings are. In opening, the president, Mr. H. F. Adwers, made a few remarks pertinent to the occasion, after which Mrs. Wellington read a series of resolutions on the "transition" of two of our sister members, Mrs. E. M. Stiles and Mrs. L. A. Jacobs, both of whom passed to spirit life within a week of each other.

A song by Mr. H. W. Stratton, "the blind pianist," served to pave the way for a fine little poem, inspirational, by Mrs. K. R. Stiles, to the great pleasure of the audience. Mr. Frank Algerton's lecture was upon topics in keeping with the Christmas time. His answers to questions propounded by the audience were marked by promptness and deep reasoning. His tests were, as usual, all fully recognized. Mr. Algerton will continue the series of lectures every Tuesday evening.

Springfield, Mass.

The First Spiritualist Society commenced holding meetings for the season in October, the speaker being Mrs. M. T. Shelhamer-Longley, of Boston, who drew good audiences and gave very able lectures. She was assisted by her husband, Prof. C. P. Longley, the musical composer, who sang from his own beautiful songs.

Rev. E. B. Fairchild, of Stoneham, Mass., formerly a Unitarian minister, was engaged for November, and his lectures were logical, practical and well received by good audiences.

This month Miss Emma J. Nickerson, of Boston, is entertaining good audiences, and her efforts for the uplifting of humanity are of much worth to the cause.

The society is to be congratulated that they are now able to carry on meetings free—no admission fee being taken as formerly.

The Ladies' Aid Society have recently held a successful fair, and a snug sum was realized for the fund for furnishing the new chapel, which it is hoped will be built in the near future. M. W. LYMAN.

Hersey, Mich.

Two correspondences from the above place reached us simultaneously—one from Mr. Wm. Pitts, secretary of the Freethought Society, and the other from Mrs. M. H. B. Snyder. The former writes that the society had the pleasure from the 11th to the 16th of December of having the test and materializing medium Mr J.C. Barnes in their midst. The Free Thought Society, he adds, was organized about two ago years with Mrs. Snyder as their speaker, who has been giving food for thought ever since. He also describes several seances held at his home, at which many remarkable tests were given, and many spirits recognized by the sitters.

Mrs. Snyder also gives a graphic description of a seance with Mr. Barnes, describing the cabinet, the surroundings, the circle and the test conditions under which materialization was obtained while the medium sat outside of the cabinet. The nature of the tests are similar to those so often depicted that it is hardly needed to repeat them. We are glad however to hear from this part of the country and that our friends are active and endeavoring to spread the light and doing their duty in patronizing physical mediums.

Cleveland, O.

The residents of this city have just had a delightful treat in the form of a very successful test seance with the ever popular Edgar W. Emerson, whose friends and admirers in this city he may count by the hundreds. The seance was held Tuesday evening, December 17th, in Case Hall. This is one of the finest concert halls in Ohio, having a seating capacity of 1200. Cleveland's leading florist had been engaged to prepare the rostrum, and to say that it was beautiful gives one no adequate idea of the elegant floral display made. A number of very fine vocal selections were rendered by the Arion Quartette, which is recognized as the best organization of male voices in the city. It is but simple justice to note that for the entire evening's enjoyment the large audience present are indebted solely to the enterprise and generosity of Mr. Edgar S. Menough.

The seance was one of the most remarkable ever held here, and a number of our church brethren, who were present, confess themselves unable to account for the many striking tests received.

A foreign born lady was given many incidents concerning her history previous to coming to this country, including a narative about two of her relatives who were buried in the old country in the same grave, at intervals several years apart, as well as much relative to her history since coming to America. She had never even before seen Mr. Emerson, which was also the case with many others who received striking tests.

The audience was highly appreciative. Several prominent judges and politicians were present, as well as a large representation from the other professions.

Mr. Emerson has been engaged by the Society for the Advance of Scientific Spiritualism for a month in next season.

Fraternally yours, SELIM.

Columbia, S. C.

Daisy Robinson, and ordinary-looking colored girl, twelve years old, is exciting wonder in the town of Sumter, S. C., by the inexplicable manifestations of some hidden force which seems to follow her every act. The first demonstration was the falling over of a sideboard upon the floor, and a short while after a bucket was thrown from a shelf, striking the girl upon the shoulder. Her mother, thinking that the room was haunted, moved into another, when the same agency moved the tables over the floor, and the dishes, pitchers, smoothing irons and other household articles could not be kept in their places.

Yesterday morning an investigation of the strange power was made. In the girls room were a bed, a bureau, a cupboard and a small chair. The household crockery ware—or rather all that was left of it, for it had nearly all been broken—was packed away in a bucket under the bed. For a few minutes the party was silent, awaiting developments, but gradually a general conversation was indulged in upon the subject, each member of the party keeping an eye on Daisy. Suddenly a large, heavy teacup was thrown upon the floor. It spun round a few times and rolled into the fire place. Cups, plates, saucers, vases, shovel, tongs, candlesticks, kerosene lamps and flat-irons leaped into the center of the room, sometimes being broken into atoms and other times not being injured at all. The whole room was afterwards examined and was found to be closely sealed above and all around. The floor is tight, and a careful examination from the outside failed to reveal a crack that even a ten-cent piece could have been thrown through.

Daisy was removed to another room, and the same singular occurrences manifested themselves in the new locality. While Daisy was eating the bedstead in the room was actually wrenched to pieces by an unseen power. Doctors of medicine and divinity were present at this strange sight, and throughout the day the crowds that gathered around the house have been so large that a policeman had to be detailed to keep out the throng. As yet not the faintest hint at a solution of the matter has been given.—New York World.

Fredonia, N. Y.

A merry Christmas to you, and may you make the world merry with gospel cheer and spiritual life and light.

I am just home from a four weeks tour to Willimantic, Conn., and Waverly, N. Y. The Spiritualists of Willimantic are highly favored. They own a fine church with pleasant basement for lyceums, sociables, etc., and have good music and good conscience. They are not as much enthused as I would like to see them, or as they were fifteen years ago. But quiet faithfulness keeps them on the watch tower. Brother and Sister Storrs have been helping them of late by evening meetings, readings, music and talks, and Mrs. Storrs added her fine gifts as a test medium, and the time was well filled. Miss Flora Mellony adds much to the musical interest by her trained voice and good taste and devotion to the cause. Sarah Byrnes is speaking for them the last two Sundays of December. She is an excellent speaker and will do them much good.

I spoke one evening at Meriden, Conn., to a fair audience. Enroute home I visited New York City and thence to Waverly, N.Y., where I spoke Friday and Sunday evenings. There a many choice souls at Waverly, and they keep the "lower lights burning." Bro. John Rockyft has been a vital center for Spiritualism ever since I first visited them seventeen years ago.

Since Mrs. Rockyft joined the "choir invisible" he is broken up and is no more one of them, except in spirit and good will, but he is to be with them next Sunday. Death has called many from their post, and others have moved away, and the strong society of fifteen years ago is greatly reduced in numbers.

I called in Elmira where I labored four years ago; but the magnet of truth and love has not been strong enough—in the absence of a steady spiritual advisor—to keep them happily united. Personal prejudices and misunderstandings have sadly broken the unity and usefulness of the pleasant society that I left apparently growing three years ago. "Mount Harmony" is a good way off to the majority of Spiritualists. Nevertheless the good cause grows, and the poison weeds in our path are shaded and subdued by the stronger plants nurtured in the spiritual garden. Very truly yours. LYMAN C. HOWE.

Chicago, Ill.

Gleason's Hall was well filled by a larger audience than ever since the first meeting was held. Prof. G. G. W. Van Horn, test medium and Conductor, delivered a thirty minutes' lecture, subject: "Spiritual unfoldment the true education," which was well defined on a spiritual basis, and it met the needs of an appreciative audience. Many direct spirit tests and messages were given at the close of the discourse by the medium, all of which were fully acknowledged.

These services every Sunday evening are meeting with marked success, judging of the interest which is manifested on the part of the audience.

A great work is being accomplished in convincing skeptical minds that the so called dead return to us here by the positive proofs given through mediumship. VERITAS.

The People's Spiritual Society held its regular meeting Sunday afternoon, the 22d. H. H. Warner lectured on "Individuality, its Possibilities and Responsibilities," to a full house, and then gave some fine tests. Mrs. Cutter and Prof. G. G. W. Van Horn also gave tests, all of which were recognized, followed by Mrs. Dr. Morrell in a few remarks upon the Lyceum. J.

To the members and friends of the Mississippi Valley Spiritualists Association and Clinton (Iowa) Camp meeting. Greeting: From the present understanding the annual meeting of this association will be held in Colfax, Iowa, for the transaction of such business as may come before it and to celebrate the forty-second anniversary of Modern Spiritualism. It will be held probably the last three days in March, 1890.

To get the advantage of reduced rates it is necessary for me to furnish the railroad officials some idea of the number of people likely to attend and the railroads they live on. I therefore urge all friends who design to attend said meeting to write me at once. Let every friend of the cause and our camp make up his mind to be there. Now please help me in this so that I can do my whole duty in getting reduced railroad rates.

In due season the mediums and speakers engaged, railroad rates, dates of meeting and number of sessions will be announced in the spiritual papers.

We hope the friends of Spiritualism will interest themselves and take action to make the meeting a grand success.

J. H. RANDALL, Sec'y.
229 Honore street, Chicago, Ill.

San Francisco, Cal.

Thinking that a few items as to what Spiritualists are doing collectively and individually in this sunset city of the West, induces me to attempt the task of sending some of my observation for the last six months sojourn here.

The Society of Progressive Spiritualists, who have been holding services in Washington Hall, 35 Eddy street, every Sunday since 1883, commenced last July upon a new departure, that of hiring a regular speaker. Mr. Charles Dawborn commenced with them at that date, and continues yet, and is proving very satisfactory to the audiences, that have been gradually increasing. Recently the society also engaged Mrs. J. J. Whitney, one of the best Spiritual platform test mediums ever on this coast, the result of which the hall holding about 400 was more than filled, and the first of this month they took Metropolitan Temple on Fifth street near Market, formerly occupied by the Golden Gate Philosophical and Religious Society with Mrs. E. L. Watson and J. J. Morse as speakers until the society went out of existence last spring. Since then it has been occupied most of the time by John Slater, the test medium. It has a seating capacity of about 1200, and the first two Sunday evenings of their occupancy was well filled, notwithstanding the inclemency of the weather.

The Union Spiritualists meet every Wednesday evening at 111 Larkin street. They are doing a good work and filling a want among the Spiritualists, similar to the mid-week prayer-meetings of the Protestant churches. There are several other Sunday meetings held, principally by private individuals, all doing a good work and helping to bring light to souls in darkness. John Slater, while he occupied the temple, had full houses and started many to investigate who would never otherwise have given it a thought.

Mrs. Elsie Reynolds, the noted materializing medium, in addition to her private work, last July and August, occupied one of the halls on Alcazar building Sunday evenings for tests and materializations, by herself from the platform. The cabinet, an ordinary one, was either put upon the platform or in one corner of the hall. On two different occasions there were two forms out at the same time talking with their friends who were called up from the audience, that ranged from 1 to 23. I was pleased to see Mrs. Reynolds make the attempt before so large an audience for the reason that some six years ago her control announced from the cabinet that the time was not far distant when they would materialize in a public hall before large audiences. The control has kept his word.

There are a great number of private mediums here, and all are doing the work of the spirit world in their own separate way. Mrs. J. J. Whitney and Mrs. L. J. Bennett, trance mediums, are kept busy all the time, so they tell me. Fred Evans and wife have but recently returned from Australia; he with honors heaped thick upon him, and now that he has got settled I understand is kept busy with his slate writing. Miss Lizzie Fulton, a slate writer, is also kept busy. Mrs. Smith, known as the trumpet medium, is here at present giving a few seances to the editor of the Golden Gate, the results of two such have appeared in said paper.

In addition to the mediums already before the public, there are a number of young persons being developed in mediumship of various phases, one quite a prodigy, is Master Frank Lock, who has become quite an expert with the occult telegraph. Another is a Miss C. Weigand, called the Flower Girl, for the reason she sits entranced. She, like Master Lock, is developing into other phases. With the more elderly there are several doing finely.

It was my pleasure recently to witness some materializations through a private lady medium that were good, but she dare not, for her life, let it be known to her relatives, for if she did she would be disowned by her own mother and brothers. Such is the result of ignorance. May they all see the truth some day, is the best wishes of yours in truth. S. BEYERMAN.

December 18th.

The First Society of Spiritualists of New York City.

Published in THE BETTER WAY recently was a communication from a spirit who had not seen Jesus in the spirit world, nor had he seen any one who had seen him. "Will the controls please give the views as to whether there was ever such a person as Jesus of Nazareth?"

This was the first question that engaged Miss Jennie B. Hagan's attention this morning. In reply she said that it was not possible for all spirits to know everything; that a person might be a long time in this world without seeing certain eminent persons, and yet he would not doubt their existence, so a spirit might not have met with Jesus or with any other spirit who had seen him, and yet he should have no reason to doubt his existence. In my mind there is doubt of the existence of the Nazarine.

"If the spirit of man is a sensitive, photographic plate upon which every thought or act makes an indelible impression, those who judge hastily, without facts, must be horrid pictures. If we judge hastily and without reason and careful observation we may make horrid pictures, but we can gradually round them out into reflections of beauty. In the coming new year let us take only impressions of what is good and true, and we shall have in the future a gallery of beautiful pictures.

Mrs. M. E. Williams presided at the afternoon meeting, which she opened with a short dissertation on the spiritual outlook and the future hopes of the cause of Spiritualism.

Mr. Wiggin, of Boston, who is under engagement with a society in Brooklyn, addressed the meeting, and pointed out the responsibility of the Spiritualists of New York, where there is more work of reformation to be done in any of the large cities of the world, with one exception.

Mr. Oscar A. Edgerly delighted the audience with what the president aptly termed "chips from the great truth of Spiritualism." In the course of his learned address he said that Spiritualism would, in the course of time, become universally acknowledged as the "rock of ages" to which humanity must cling for salvation.

Mrs. A. C. Henderson delivered one of her characteristically enlivening and very practical speeches, which carried the feeling of the audience with the spirit of the sentiment she expressed. She gave some "handkerchief readings" that were exceedingly excellent in point of accuracy and interesting style of delivery. In doing so she took occasion to give expression to some sound spiritual truths and explanations of the knotty points in its phenomena. In one of her readings the subject, she said, possessed fine mediumistic powers that were neglected by force of worldly circumstances. Mediums should not, she said, be subjected to the necessity of laboring physically for an existence, as it retards the growth of the supernatural propensities, and thereby loses to to the world an exponent of a truth that will lead the faithful followers to the glory of the beautiful life of the future.

Maggie Fox gave an exhibition of the spirit raps that was amazing and a puzzle to many. There were also some messages come through her instrumentality that were recognized. The recipient in one instance was unknown to the medium, but the message was recognized.

Mr. Free, of Chicago, told of a marvelous case of clairvoyant prescience that had come within his cognizance.

At the evening meeting Miss Hagan spoke on the subject of "Man's True Savior." The most important fact in connection with humanity is the one that gives us the greatest courage and places man in his true and perfected condition. If we critically examine the derived story of the garden of Eden we will find it illustrated in our childhood under the protection of loving parents. We should learn that man's true savior is in this world, though many bright and holy ones have passed on before from their mortal dwellings into the higher and immortal places of existence. We are nearing the celebration of the birth of the Nazarine, but although we do not know the exact date of his nativity, what matters that while we have the great and eternal principle that was born with him. Where we find a true moral thought and principle, we there find a savior for some, and to bring out our true salvation we have to work dilligently for those around us. Knowledge is the best savior the world can know, when it is sanctified by divine, unselfish love, that shall lift us out of the shadows and imbue us with true and noble desires. The world needs saviors, and we have journeyed so far in its pathways that we require something how to find our way home again. Love, governed by wisdom, tender, earnest and unselfish is what we are especially in need of. It is the guiding star of the world, the savior of humanity. Then, let us endeavor to acquire this very necessary virtue.

"If man is by nature a thief, what is his responsibility to his Creator." In replying to this question the lecturer said that we should first consider our responsibility to ourselves. According to the Bible the faults of the parents are visited upon the third generation, and therefore the responsibility of the parentage is sacred and important, so that their offspring will not be cursed by the abnormal and unwholesome condition referred to.

Of spirit photography the lecturer would not express an opinion, as she was not conversant with the subject.

She gave a lucid description of how mind reading is accomplished. The mind reader has as it were, a thousand sensitive rays penetrating the mental condition of the objective. The time is coming when it will be much more practiced than it is at present; and then it will be very embarrassing for some of us. What a calamity it will be!

The subjects for poetry were executed with polished culture and harmonious word-veneering of true poetical inspiration. Emotional sentiment, pathos and delightful fancy were drawn upon in the pleasing and inspiring manner of which this eloquent speaker is so eminently capable. Some of the subjects were: "Is it up hill all the way?" "The Christmas stocking and love."

Fraternally, PATTERSON.

December, 22.

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the whiskers, a never failing friend.

Galveston, Texas.

We have been sojourning here the past two months, and have met with so much of interest, and have had such successful meetings, and have made so many warm hearted friends, that we look sadly to the approaching day of departure. It is indeed joyful to the spiritual laborer to know that the public services have been appreciated, and to realize that such efforts have conduced to the knowledge, comfort and joy of those who have listened to the ministry. It is a source of inspiration to see the fruitful results, as has been our fortune here, of many persons testifying that they have had evidences of life immortal and enjoyed communion with loved ones on the higher side of life. The testifying person who tells of the increased incentives to live a true life, who says that his spirit friends have manifested through the medium, and no doubt longer exists as to the claims of Spiritualism to demonstrate spirit life, who says that his perception of spiritual truths have been quickened and his understanding broadened, is of greater value to the ministrant than monetary compensation.

In no manner have we failed to realize good results in Galveston. Our labors have received the fullest compensation. When shall we write this of every place? The time is near at hand when the people will discern more spiritually and be receptive to truth. The vast strides being made by the philosophy and religion of Spiritualism is shown by the calls for speakers and mediums. We are no longer in the phenomenal age—the philosophical has been reached and the spiritual is dawning. Religions of superstition are crumbling and that of reason is being ushered in. Awe and wonder no longer excites the soul to worship, but understanding and life amidst realities are the quickening powers to cause true spiritual devotion. Who shall write the philosophy of Spiritualism? Can it be formulated? We are safe in saying that man will never know its ultimates. We can only write as we comprehend, which shall open broader visions instead of bringing finalities. Speculative philosophy cannot be that of Spiritualism—it must be a philosophy of the knowable and favorable. Let us write of it that the ages may pile up the tones of man's knowledge and not be only the record of his speculative thought. Are we reaching these ultimates more surely by the itineracy and unorganized systems of public discussion and investigation of spiritual truths? This is the unsolved problem of the years of modern Spiritualism. The tendency is in the direction of organization, but the system is yet crude. There is more desire for lengthened ministration of the platform worker. Within the year my companion and self have had several calls to a local labor of one year. State missionary work has been offered, and now Galveston friends want us to settle here permanently and build up the local interest in the cause we espouse. The conclusion is inevitable; there is need for mediums of demonstration and inspiration. Engage seriously in this evolution, and let the world's localities have each its medium who shall be the mouth-piece of spirits. The age of itinerant spasms will soon be lost in the evolution of an organized stability.

If the North-land is enjoying the spring like weather that we are in this island city, then they are amidst the beauty of heavenly radiance. The Christmas tides in the North usually occur when earth is wrapped in the mantle of snow and ice, but here we have the sweetest smiles of the day-god to cheer our whole being into loving acclaim that nature's God looks upon us with favoritism. The balmy breezes from a placid Gulf are laden with the heavy perfume of blossoms from many a bush. When spiritual joy is exhaled by nature it must be inhaled by the human soul. But it is only idiomatic on the result of perceptive incapacity to say that nature expresses the spiritual only in sunshine and heavenly beauty. The frigid season, the rains, the thunder peal and lightning flash, all tell of spiritual truth. The necessity is that there shall be an attunement of perception to catch the impress of glory. Sadness brings its spiritual halo, as doth the joyful mood. Thus, while we are about to say adieu to friends here, we shall not find it at all a despondent sadness, but the joyful realities of kindness, love and appreciation shall live as immortal spiritual entities which can never be separated from our being and fail to bring a happy remembrance and unite us in personal identity.

Mrs. Kates desires that I should specially express her gratitude to friends in Galveston for continuous bounties in flowers furnished to add sweet perfume upon the hall platform and in private room; also for many little tokens of remembrance in excellent handicraft, and in particular for the Christmas surprise from several families who have added to their hospitality the personal appreciation by presenting her with a beautiful plush case filled with spoons and butter knife, upon each of which is engraved the separate family name. It is a beautiful memento of loving esteem, and is so conceived that each shall bear continual witness.

A few days more we go hence. We shall again be amongst strangers, but only briefly shall it be, we trust, that the one in spiritual sympathy shall feel the newness of acquaintance. There is a magnetic warmth in each soul who senses spiritual truth that binds them in loving consanguinity. The brotherhood of the human race was the religion of the medium of Nazareth, and is the desire of spirits as they labor for the dissemination of truth proclaimed by the philosophy of science and religion of Spiritualism.

Fraternally, G. W. KATES.

BRIEFS AND PERSONALS.

A. A. N.—Article accepted with thanks. Will not long be out.

P. H. Clifford, materializing medium, is giving seances in Little Rock, Ark.

Mrs. Glading speaks for the Cincinnati Union Spiritualist Society during January.

A praying machine, with slot attachment, is in order, and the more you drop in the longer the prayer.

Dr. W. S. Elldrige, of Boston, is at present in Cincinnati where he expects to locate for the present.

Frank T. Ripley has been engaged to serve the Cleveland Society for January, this being the second month of his ministering there.

H. B.—You spirit friends may communicate through any circle with which they can harmonize, and if patient to await an opportunity.

Three faith healers were tried in the Brooklyn (N. Y.) Police Court on December the 19th, for refusing medicine to their patients, found guilty and sent to the penitentiary.

T. W. W.—Strictly speaking Spiritualism does not propose to define bible quotations, but like minister, any speaker could use them as texts for lectures, or writer as texts for articles.

The Psychic Research Society will hold their regular monthly reception and dance, on Wednesday evening, January 8th, at Douglas Hall, corner Walnut and Sixth Sts. All are cordially invited.

Investigator—No doubt many of these sayings are misinterpreted, or were never said at all, or the one referred to may never have lived, so it is not worth while worrying about. Study modern phenomena and philosophy, and you will not be longer in "the fog."

A.B.—Our circle being closed we cannot very well answer personal questions, but from what we sense, the peculiar rays seen by you are due to physical causes—either cold or weakness, though acted upon by a spirit to magnetize you, and this action bringing forth the colors intermixed.

The ladies of the Union Society of Spiritualists, of this city, will give a supper and social to their friends on Wednesday evening January 8th, at Grand Army Hall, 115 West Sixth Street. Supper will be served from 6 to 8 o'clock, after which dancing will be in order for the balance of the evening. Tickets including supper and dancing only *twenty five cents.*

MOVEMENTS OF MEDIUMS.

Frank G. Wilson solicits engagements as lecturer. Address box 38, Mantua Station, Ohio.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY.

Address Bishop A. Beals at 230 Arroudel street, St. Paul, Minn., during the month of January.

Harrison D. Barrett, is open for engagements to lecture. Address 160 Grove street, Meadville, Pa.

Mrs. Carrie Van Dusee will lecture for the Society in Indianapolis, Ind., for the month of January, 1890.

Prof. J. Clegg Wright is open for engagements for the months of March and April 1890. Address Newfield, N. J.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '89 and '90.

Mrs. Nellie S. Baade of Capac, Mich., is now ready for winter month engagements as lecturer. Terms moderate and references given.

Miss Emma J. Nickerson may be addressed at 503 Main street, Springfield, Mass., also desires engagements for the month of March, 1890.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Marcial, N. M.

Miss Jennie B. Hagan will make engagements for fall and winter week evenings for 6, 10 and 12 lectures. Address 52 Irving street, South Framingham, Mass.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

F. A. Wiggin speaks in Haverhill and New Bedford in January; in Chelsea, Mass., in February; March and April also taken. Address for lectures with tests, 9 Bosworth st., Boston, Mass.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 234 East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Dr. E. B. Rumel, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient financial means to accomplish the same, address 36 Winter street, Haverhill, Mass.

Mrs. Edith E. R. Nickless will lecture for Spiritualists of Santa Cruz, Cal., for the month of December and January. All communications to Dr. J. R. or Mrs. Edith E. R. Nickless should be sent to the above address until further notice.

J. William Fletcher lectures in Bridgeport, Conn., the first two Sundays in January; in Brooklyn, N. Y., the last two of January, February, March, May and June; in Springfield, Mass., during April. Address 142 West 16th street, New York City.

Mr. Frank Algerton speaks in Lowell, Mass., the first two Sundays in January; in Bridgeport, Conn., the last two; in February in Haverhill and New Bedford; in March, Philadelphia, Pa.; April in Worcester; May, Portland, Maine. Address 9 Bosworth street, Boston, Mass.

M. J. Viera, Indianapolis, is authorized to close engagements for Miss Nickerson in March next in the days of the week, except Wednesdays and Saturdays. I would be pleased to hear from any society or individual in this State who may desire her services at that time.

Henry Higby Warner, inspirational trance lecturer and test medium, speaks in New England in February, March, April and May and all letters for engagements in those months must be addressed to Frederick W. Wright, his agent. Personal correspondence address to 229 Honore Street, Chicago, Ill.

Lyman C. Howe speaks in Meadville, Pa., the Sundays of January; in Boston, Mass., the Sundays of February; in Cleveland, O., in March, and Washington, D. C., in April. He is yet free for May and June, 1890. He is engaged for Tuesday, Thursday and Sunday, July 29th, 31st and Aug. 3rd at Cassadaga; and from Aug 9th to 18th at the Iowa Camp Meeting. He is yet free for last two weeks of August.

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To Our Readers!

We have made arrangements with the publishers of The Cottage Hearth, Boston, Mass., to offer THE BETTER WAY with their Magazine this year.

The Cottage Hearth

It is a well-known family magazine now in its 15th year, and is a favorite wherever introduced. It has each month Music, Floral and Health Departments, Latest Fancy Work, Sabbath Reading, Domestic Patterns, Approved Receipts, Household Hints, Prize Puzzles for Children.

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Ladies' Department.

Japanese Lullaby.

Sleep, little pigeon, and fold your wings,—
Little blue pigeon with velvet eyes;
Sleep to the singing of the mother-bird swinging—
Swinging the nest where her little one lies.

Away out yonder I see a star—
Silvery star with a tinkling song;
To the soft dew falling I hear it calling—
Calling and tinkling the night along.

In through the window a moonbeam comes—
Little gold moonbeam with misty wings;
All silently creeping, it asks: "Is he sleeping—
Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob
Of the waves that are breaking upon the shore,
As though they were groaning in anguish, and moaning—
Bemoaning the ship that shall come no more.

But sleep, little pigeon, and fold your wings—
Little blue pigeon, with mournful eyes;
Am I not singing—see I am swinging—
Swinging the nest where my darling lies.

—Eugene Field in Chicago News.

Gymnasiums for Girls.

How much less essential to perfect manhood and womanhood is physical training than education? How much more important is it that scientific rules and principles of health should be observed in the rearing of boys than in the upbringing of girls? Those are questions practically intelligent people have come to consider with a seriousness that is making seem foolish many of the theories and superstitions that have hindered the progress of the race and giving the aspect of crimes to certain sins of omission that stupid custom has sanctioned. There is profound wisdom in the reflections of a discerning writer who says: "As intelligence advances mankind will perceive as a truth of universal application that which is now but a struggling conception on the part of a few who belong to the noble army of fanatics and heretics, viz: That physical inadequacy is at the root of far more of the vices and sins of to-day than moral delicquency and a systematic intention of wrong doing." The proposition is almost self evident. Physical infirmities and deficiencies resulting from a disregard of the commonest rules of muscular development and bodily perfection must have their reflex in the spiritual and moral character of the victim. Strong, active physical health is rarely associated with moral perversity in the rightly educated man or woman. In a vague way this fact is recognized by parents in its masculine bearing, but an hereditary prejudice against whatever may tend to make girls less delicate, less dainty, than is consistent with the notion of feminine refinement, condemns woman to a position that is in most ways disadvantageous to her highest and best interests.

The terrifying thought that physical training will make hoydens of their ethereal daughters causes most mothers to look frowningly upon the gymnasium. They care to cultivate only those parlor graces that a narrow society has chosen to regard as the evidence of gentility, indifferent that they represent, generally, an inferior state of womanhood. Everything in the discipline of a girl is repressive, bodily and mental, for it is not to be supposed a strong, broad, full mind can find place in a cramped, compressed, stunted physical frame. Free circulation of wholesome blood, the easy, unobstructed play of carefully exercised muscles, are essential to a healthy nervous system and to an active, energetic brain. The young form yet expanding, eager to expand into health and strength, is viciously imprisoned in tight laced stays, in oppressive clothing, and instead of the vigorous physique shown by the brother, starting with no greater advantages, the girl soon presents a frail, delicate body, many of the functions of which are peremptorily stopped, and struggles into maturity ready to suffer the manifold ills that stubborn prejudice has made her inevitable tormentors. This is because a low idea of what constitutes feminine beauty has made deformity preferable to symmetry, has substituted the taper waist and narrow shoulders and flat chest for the perfect, deep-respiring torse, with its every curve and uniform development. Common sense will rectify in time this egregious blunder, and the classic appreciation of beauty will revive in all its nobility. Just now we are moving slowly and reluctantly in the right direction. It is true; the notion of a gymnasium for girls is yet hardly formed into a rational idea, a petty sort of calisthenics that does well for exhibition purposes being its extent. But the proper discipline under competent direction, the limbs unobstructed, and the body allowed free play, is the problem of the future. The dressing is a matter of as great importance as the system of muscular development. Dress reform is possibly keeping pace with the increasing interest in physical culture, and it is gratifying to know there are several schools in this country where girls in sensible costumes are daily exercised in the gymnasium as a part of their general education. These schools are not only successful in themselves, but they have set examples that are being gradually adopted in all institutions for the education of girls and young women. The results are such that it will be astonishing if the ridiculous prejudice against physical training for girls shall not have entirely disappeared within the next twenty years, in this country at least. —Chicago Inter-Ocean.

Nellie Bly's Trip Round the World.

Victor Hugo's saying that the nineteenth century is "the woman's century" has received a fresh exemplification. The well known reporter, Miss Nellie Bly, of the New York World, has undertaken to excel Jules Verne's mythical hero Phineas Fogg, and make a tour of the world in seventy-five days. The adventurous young lady sailed in the Augusta Victoria of the Hamburg line on November 14, 1889, and hopes to be able to circumnavigate the globe in the allotted time and report in New York on January 27th. It is to be trusted the world will be on its good behavior and not get up any blizzards or typhoons to hinder the fair traveler in her attempt to beat the record. Racing around the globe has not been attempted by any one as yet, the rapid movements of a postal card mailed to go around the world having been the only actual test of time. Nellie Bly took with her none of the usual paraphernalia and impediments of the traveler, but she took enough "coin of the realm" of Great Britain, the only money accepted everywhere, to pay her way. With a good supply of courage and coin, two of the most necessary equipments of the traveler, the intrepid little woman is well on the way to success. But will she succeed? That is a question which interests almost everybody. The plan of her trip will take her from New York to Southampton, from there to London, Calais, Paris, Turin, Brindisi, Ismailia, Aden, Colombo (Ceylon), Penang, Hong Kong (which she will reach on Christmas Day), Yokohama, San Francisco, New York. The outlay for this journey will be something like $2 000, and as rapid traveling costs more than more moderate progress, she could take her time and see much more for the same expense.

Mabel Collins

Is winning a sensational if not important position among the English Theosophists. She claims to have read upon the walls of a temple the revelations contained in her "Light on the Path," much to the disgust of the brotherhood, who would fain have taken the credit of the reading all to themselves. She is the daughter of the late Mortimer Collins, who had some vogue as a critic, and she was at one time the wife of Dr. Kenningdale Cook, editor of the Edinburgh University Magazine. Dr. Cook, however, got jealous of the spirits, and husband and wife separated, Mrs. Cook taking her maiden name. She was quite an enthusiastic medium at this time, and had written a novel called "An Innocent Sinner," which dealt with Spiritualism. She attracted no particular attention, however, until she took the Blavatsky fever and became a Theosophist of the most advanced order. Then her literary training, being superior to that of most of the sect, gave her a position at court and insured the acceptance of her articles in the magazines of the order. The Catholic Church, it is understood, has hopes of her eventually. She is a pretty young woman, slight and blonde, and the Theosophists make a good deal of her. Her second novel, "The Prettiest Woman in Warsaw," deals with the fate and fortunes of a popular actress, and attracted considerable attention. A short time ago she went to Tangiers to write a series of letters from there for the London World. She is very desirous of getting away from beaten tracks, and has visited Fez to gather material for a new novel.—Current Literature.

Are Beautiful Women Happiest?

In my life I have known many women well. Among them is a fair majority of what the truly appreciative would call happy for which fact I thank God, as it has helped me to take, on the whole, a hopeful view of life, as well as of human nature. Now, are these women, blessed, as many of them are, with devoted husbands, cheerful homes, cultivated society, and leisure for the exercise of any special talent they may possess, beautiful women? With one or two exceptions, no. Indeed, more than a few of them are positively plain, if feature only is considered, while from the rest I can single out but two or three whose faces and figures conform to any of the recognized standards of physical perfection. But they are loved, they are honored, they are deferred to. While not eliciting the admiration of every passer-by, they have acquired, through the force, the sweetness, or originality of their character, the appreciation of those whose appreciation confers honor and happiness, and, consequently, their days pass in an atmosphere of peace and good will, which is as far above the delirious admiration accorded to the simply beautiful as the placid shining of the sunbeam is to the phenomenal blaze of an evanescent flame.

ANNA KATARINE GREEN.

A Pleasure for a Child.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind hearted man who showed him a kindness in the quiet days of his childhood? The writer of this recollects himself at this moment as a barefooted lad standing at the wooden fence of a poor little garden in his own native village. With longing eyes he gazed on the flowers that were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a wood cutter by trade, and spent the whole week at his work in the woods. He had come into his garden to gather flowers to stick in his coat when he went to church. He saw the boy, and, breaking off the most beautiful of his carnations—it was streaked with red and white—gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home. And now here, at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but now it blooms afresh.—New York Ledger.

Source of Wrinkles.

Dr. Peppenbrook writes in the St. Louis Globe-Democrat that the general impression about wrinkles is that they are caused by worry, but the truth is that most of them come from laughing. To know how to laugh is just as important as to know when to laugh. If you laugh with the sides of your face the skin will work loose in time, and wrinkles will form in exact accordance with the kind of laugh you have. The man who always wears a smirk will have a series of semi-circular wrinkles covering the cheek.

A gambler, who is accustomed to suppressing his feelings, generally has a deep line running from each side of his nose to the upper corner of his mouth, which in course of time extends to the chin, forming the shape of a half moon. A cadaverous person is usually marked with two wrinkles, one on the jaw and the other under the eye, meeting at right angles at the cheek bones. The scholar's wrinkle forms on his brow, while a schemer's wrinkles come around his eyes and looks like spokes of a wheel.

Under Foot.

Matting may not be the best floor covering for a hall where the constant tramping back and forth is apt to break the straw and wear in spots. But in parlors, sitting rooms, and especially in sleeping apartments, it is far preferable to a carpet. In the bed chambers small rugs laid by the bed, bureau and wash-stand are all that is really needed, even for delicate people who dread to have their feet come into contact with the cold surface. In the other rooms larger rugs may be placed where it seems best—by the fire place, sofa or sewing-chair. Matting is in thorough harmony with the present style of cottage plenishings. It is in keeping with the many light, easily moved articles that are superceding the elephantine upholstered furniture that was once thought "the thing."

Mrs. Harriet Beecher Stowe

Is living in a mental twilight, yet though the fires of genius are ashes, she has no violent fancies. Her trouble seems to be a gradual wearing away of all the faculties. She is fond of crooning the old church hymns of fifty years ago, and is constantly humming "Rock of Ages" and kindred ancient melodies. One of her favorite hymns is "Oh, come, angel band, come and around me stand; Bear me away on your snowy wings to my immortal home." And so the author of "Uncle Tom's Cabin" awaits the peaceful quiet of death and the final folding of hands.

Girls in Alaska.

In Alaska a girl is ready for society as soon as she enters her teens. It does not require many years in that country for a girl to grow up. The dress of the average Stickeen River maidens is not very elaborate. A plain cotton garment, long and loose, envelops her person, and a Turkish bath towel is wound about her head. When she goes out a blanket of bright colors is thrown around her shoulders. The wife of a missionary in that section says the young women often go barefooted, but that after they see the boots and shoes of white women their great desire is to have a pair.

Recipes.

Breakfast Cakes.—One and a half cups of Indian meal, one and a half cups of flour, half a cup of sugar, butter, a teaspoonful of soda, milk, one egg; stir cream of tartar in the flour and dissolve the soda in a little cold water; mix all this quite soft with milk; bake in shallow pans. To be eaten hot with butter.

Lady Cake.—One pound flour, five eggs, one pound sugar, tumbler of milk, half pound butter, teaspoonful soda, juice and rind of a lemon, and twelve bitter almonds, blanched and pounded. Bake it thin, in three small sheets.

Mount Pleasant Cake.—Two and a half cups sugar, five cups of flour, one cup butter, one cup sour milk, one teaspoon yeast powder, four eggs. Mace, citron and currants to taste.—Hall's Journal of Health.

An ounce of keep your mouth shut is worth a pound of explanation after you have said it.—Watchman.

Sunworshippers.

The Parsees are sunworshippers. There are only about 70,000 of them in India, and 50,000 of these are here in Bombay. The men dress in long, preacher-like clothes of black, with hats shaped like coal scuttles, and they are very fine looking. Their dress, when not in business, is often of the whitest of linen coats and shirts. They are the best business men in the world. They own millions of dollars' worth of property here in Bombay, and are largely interested in the trade of India. They are more akin to the Christians than the Hindoos in their methods of living. They believe in spending their money, dwell in good houses, and drive about in fine carriages. They are charitable as well as rich, and some of the finest of the public buildings of Bombay have been built by them. They are of Persian descent, and have temples in which burns the sacred fire of Zoroaster.—Cor. Denver Republican.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9½ a. m. All are cordially invited.

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3 p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free to all.

First New Spiritual Church meets every Sunday at 11 a. m. and 7:30 p. m., at 192 West Fifth St.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10½ a. m. and 7½ p. m. Richard Holmes, President; Albert F. Bing, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2¾, and Wednesday evening social at 7½.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; S. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ a. m. 2½ and 7½ p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ p.m.; also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 724 Washington street,—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President.
J. F. Clark, Cor. Secretary, 89 Liberty St., N.Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2¾ and 7¾ p. m. Mediums and speakers always present. F. W. Jones Conductor.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2¾ and 7½ p. m.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 8 0 Spring Garden st. Lyceum, 2 1-2 p. m. J. Wood, Pres.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exercises 3 p. m. and 7 30 p. m. Mrs T. J. Ambrosia, Trustee and Treasurer,—our mainstay of the Association—is always present, and Jacob Grupp, Philadelphia's best male medium, is very often present, office 1106 Fairmount Avenue. Mrs. L. Leidy, 1945 North 9th street, a member, does not forget us. J. Wallace, another member, is often with us. Mediums made welcome. Investigators and public cordially invited. T. J. AMBROSIA, President.

Keystone Spiritual Conference meets every Sunday at 2 1-2 p. m., at their hall N. E. corner 8 and Cottonhill sts. Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7 1-2 o'clock at N. E. corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:45 a. m. I. W. Pope, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeckle Hall Farnklin Avenue. Admission free.

St. Paul, Minn.

The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. Mary A. Tussey, Sec. 223 East 8th street.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Jenson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ill.

The Chicago Harmonial Society of Spiritualists meet every Sunday at 7:45 p. m at their new hall, n. w. corner Peoria and Monroe Street.

The Young Peoples' Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening.

Peoples' Spiritual Society meets at 116 Fifth Ave, every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No. 6 Sixth street. J. H. McElroy, Pres. J. H. Lohmeyer, Sec.

The First Society of Spiritualists of Allegheny Pa., meets at Washington Hall, corner of Washington and Beaver avenues, every Sunday at 11. a. m. and 7½ p. m.

Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Keenan Building, corner Broadway and Third streets. Ladies Society and supper every Thursday.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7½.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m.. M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary. Geo. A. Fuller, M. D., Regular Speaker.

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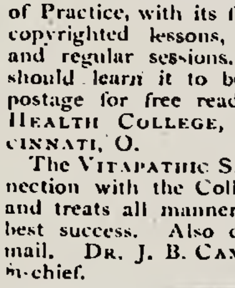

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BY L. BUCK.

CHAPTER II.

Morning dawned upon Greenleaf with less of the previous day's glory. The efforts of struggling glints from the dark and occasionally rifted clouds had been but of momentary duration. It seemed as if nature, in concord with the state of mind in which Lillian awoke, endeavored to accord her the sympathy which arises from a surrounding in consonance with feelings in this condition of trying events. Awake some time before her husband, whose unusually late hour of retirement led to a protracted sleep, her thoughts dwelt upon the past. From the contemplation of things pleasant, beings so harmonious, the smooth and quiet regulation of her own internal affairs, to those now existing, was, indeed, a *something*, that to have been described to her twenty-four hours previous to this morning as possible to exist within herself, would have been deemed impossible. It is often thus, even outside of the realm of our own immediate being, that the appearance of an antithesis, suddenly and powerfully pushing itself upon our perception, makes a being of a pleasurable nature doubly so from the strong and vivid contrast of its less pleasing successor. The change from woodland scenery, high and verdant, to a low, barren and undulating expanse is firmly impressed upon our memory by virtue of contrast. The stronger the latter, the more indelibly is the beauty of the former impressed upon our senses. Yet this very diversity is what urges us on, hoping that succeeding scenes will present themselves which will reveal new beauties and harmonies. It is this faith in the possible better future—giving new life, added strength and a forcing and impelling onward desire which is irresistable. We adapt ourselves to the want of the moment—the next may change and demand new adaptations.

It was thus with Lillian. Painful as were the promptings which the future suggested, she resolved to meet them, suppressing as best she could her own internal aversion. She would. She would not otherwise. Implicit obedience to the requests of her husband had been her every effort. Not the obedience which arises from compulsory force and expected submission, but the action of a unison of two beings, so interblended that anticipation forestalls each unexpressed wish, with the firm assurance, confirmed by each successive action, that each wish was the guidance of a superior, higher mind, and in the fulfillment of such a wish she was but the sweetly-serving and angelicly-ministering power to the same.

Proceeding downstairs, without disturbing him, she engaged herself with the usual morning's occupation. Busily occupied with gathering a few flowers from the garden for the breakfast table, she was unaware of the footsteps that were stealthily coming up toward her from the rear. Not until two arms encircled her, gently drawing her form up to his own, and with a good morning kiss, was she aware that Daniel had risen. He was somewhat surprised at seeing her thus calmly engaged with a serenity as if nothing had disturbed her.

"My good wife will forgive me for permitting sleep to have encroached upon time which should have been otherwise spent. Will she not?"

She looked up. Her quick perception and intuitive powers had divined the purport of the lengthy stay of last night in the study. She knew that his mind had been busily engaged in seeking to devise means which would ameliorate those conditions which seemed so harsh to her.

"Yes, Daniel." placing her arm in his, "for sleep is indeed God's gentle messenger to those of good conscience. Even as good Dr. Young says:

'Tired nature's sweet restorer,'

It is the invisible, soothing power that comes from above when in doubt and perplexity as to futurity. Daniel, I have often found when unable to pierce the future, and entrusting myself and purposes into the hands of our God at night before retiring, sleep came, and when morning dawned it dawned with a new light upon my path. We are often unable to see the wisdom of shaping, molding events, and question them at first appearance, but when they present themselves, I often recur to your own lines:

Not freedom from life's ills,
  Perplexing care and sorrow;
For God these often wills
  To purify the morrow,

And find consolation in the same."

She ceased speaking. He had perceived the drift of her conversation. The gentle manner in which she had infused her own resolution as to the affairs of last evening had a soothing influence upon himself, who had felt some anxiety as to the terminus of her feelings suggested by the letter. Reaching the entrance of the south portico, and stepping on the same, he said: "It is, perhaps, all for the best, Lillian;" he lead her to breakfast just announced.

During the meal Rev. Dauvent gave the order to have the barouche ready for use in half an hour; "for," addressing Rarth, the factotum of Greenleaf, "we expect to have visitors this afternoon."

Within the appointed time Rarth drove up with the barouche to the front door. "Good bye, Lillian, said he, gently unclasping the hands from his shoulders; "be easy and fear not." Driving away, she watched him as far as the declivity of the hill permitted; then for a moment she saw a white handkerchief waved in the air, and then withdrawn, and she knew he had disappeared from sight. Slowly she retired from the portico and went in to the study. Bravely and strongly as she had withstood the trying ordeal, she was unable now to check her feelings and gave way to a flood of tears. It may be deemed unwomanly after all her resolution not to indulge in tears, but who has not experienced a relief indescribable in tears? When the heart is full to bursting, when the mind and body are subjected to an intense strain, is it unmanly or unwomanly to float our burdens and sorrows on the water of crystal tears? Nay; the distillation of tears from accumulated sorrow and care is the evacuation of an immense burden which entrances a wholesome, soothing balm.

* * *

Slowly down the road leading to Slayslide, for he had two hours to wait before the arrival of his brother and niece, drove Rev. Dauvent. From Philadelphia to Granby is a distance of a goodly number of miles, to be made at that day by stage coach, and from Granby to Slayslide required a three hours' travel in not the same vehicles used for transportation in this modern to day. Reaching the village he called at several of his parishioners' houses. Genuine interest he took in all of them; bestowing, when ever occasion offered, not alone, admonition, but his sympathy always took a more palpable form when occasion required. He thus passed away the hours until the scheduled time for the arrival of the Granby coach was near. Slowly up the pike it came. Rev. Dauvent's heart beat faster and he could scarcely master his own feelings. How would his brother look? And married? His daughter? And where was his wife? The coach drawing up to the post office, checked further meditation. The driver, with a large flourish and crack of the whip at the mongrel curs surrounding the horses, leaped from the top and opened the door. Postmaster Grant, who had been to Granby, was the first to alight. Assisted by him came a girl of some nineteen years of age, of slight form, whose head was surrounded with a large mass of dark hair, and a pair of intensely black eyes peered from facial surroundings of a dark complexion; then a gentleman. Grant conducted them to his office.

Scarcely had Rev. Dauvent beheld his brother when the exclamation of "William" burst from his lips. But the feelings and actions of each were simultaneous. Releasing his brother's arms from his shoulders, he drew his daughter by the hand and presented her with the words, "This is Uncle Daniel, Lucy." Extending both hands, Rev. Dauvent drew her close and kissed her. "Lucy" still sounded in his ears. His brother had not entirely forgotten home. "Lucy," muttered he, "our mother's name." "But come with me," said the reverend; "the barouche is waiting on the other side, and we have quite a drive." Assisting them to mount, he took the front seat and they drove on. Both brothers forbore speaking on subjects of the past. William Dauvent had never alluded to his past history with Greenleaf at his own fireside, further than to state he left home at an early age in pursuit of an avocation. Daniel well understood his brother's reticence.

Greenleaf was reached somewhat beyond the hour of noon. The threatening clouds of morning had fulfilled their promise, the rain descending heavily. Driving around to the front, Daniel dismounted and opened the door of the barouche. His wife was opening the door of the front leading onto the portico, when the inmates of the vehicle stepped onto the same. After an exchange of greetings Lillian led Lucy to her own apartments to disrobe her of her traveling garments. In the mean time Daniel had proceeded to the study with William. Comfortably seated there, we will leave Lucy and Lillian for awhile and listen to the conversation of the two brothers.

"Before proceeding further with the narration of your events," said Daniel, "please assure me, William, whether it was you who sent the draft shortly after father's death to pay the impending mortgage?" Daniel placed this question after the recital by William of his past experience. Shortly after leaving home he had made his way east. Procuring employment at a newspaper office, he apprenticed himself to the trade. Successful as a printer, his occupation stimulated a desire for knowledge in his own well-known views. Gradual accumulation of his earnings led him to establish a newspaper of decidedly radical tendency. Slow and laborious as was the work, reviled and scorned as he was, he felt himself amply rewarded to free from the fetters of superstition the people of his own age. Twice he had barely escaped from the fanatic vengeance of a mob after delivering liberal lectures. This was followed by the publication of "Refutation." Arrested and cast in prison for blasphemy, he procured his release through the intercession of friends. He detailed his own romantic marriage. During his incarceration for this publication there came to him the woman who became his wife. But sweet as was his married life, so bitter was the memory of its end. Traveling with him on one of his lecture tours was his wife. After the delivery of the lecture of the evening he had retired with her to the home of his friend, for he had been refused admission at the hotel on account of his views.

He had scarcely retired when the murmurings on the outside became audible. They soon resolved themselves into threatening, active hostilities. "Burn him! tar him! hang him!" were the angry expressions reaching his ears.

Catching his wife in arms he cautiously proceeded to the stable. With the assistance of his friend, he mounted. Placing his wife before him, she rested on the saddle, reclining against his breast, to shield her from missiles from the rear. Boldly dashing through the infuriated mob, he reached the next town. Finding lodgment with friends he hastily summoned a physician. But his wife was beyond medical skill. The terrible ride, the hooting and howling mob, had proved too much for her delicate system. His daughter, Lucy, was the memento of that night, which had more than all consequenced her death. It was thought doubtful, too, that night, if the infant could live. But kind friends and tender care and nourishment, overcame the almost insuperable difficulties which nature seemed to have marked out for her. Gradually, perceptibly her fragile nature was supplanted by a stronger constitution; but it seemed as if the memory of that night had left an indelible (though unperceived to her) impress upon her features. But he forgave them, as they were but the result, he said, of a system of perverted ecclesiasticism, which he was endeavoring to destroy. He had written home continually, but no answer came. His letters to his brother and mother had fallen into his father's hands. Of his mother's death he had heard some months after her burial. His father's death and the impending mortgage, his brother's marriage and circumstances, he heard through a schoolmate correspondent at the village. He had arrived thus far in his narrative when the brother had asked him the above question.

"Yes, Daniel, I did. Much as I disliked father and he hated me, Greenleaf was the place of my birth and the home of my mother while she lived. Few places dearer to me, I wished to preserve it. News reached me of the condition, though not rich, I resolved to pay it. You know the balance."

"I knew it could come from no hands other than those of yours; I only wanted the statement orally. Father said nothing of the existence of the mortgage. Three days after his death it was presented to us for payment. I was almost in despair. Leave Greenleaf, and go where? was the question I asked of myself. I could not tell Lillian. I had not the courage to do so. Then came your check, and I endeavored in vain to obtain your address. I could only bear in silence those sincere thanks I owe to you for your kindness."

"Say no more about it," responded William, "I knew my brother. I also knew that a difference of opinion, no matter how wide, between us was not of sufficient width to deter me from doing a duty, and my brother from feeling grateful toward me."

"Yes," answered Daniel, "although censured for it severely by the conference, I have always held and preached that in affairs between God and ourselves our conscience is our sole guide and monitor."

The appearance of Mrs. Dauvent with her niece at the study door, announcing dinner, interrupted the conversation of the two. "Come, William," said Daniel, and together they walked to dinner.

Dinner over, the two brothers proceeded to an investigation of Greenleaf. With some alteration, suggestive of a woman's hand, the extensive arrangements of Greenleaf had not been materially changed since he left it. Proceeding to the stable, Daniel, in explaining the operation of a new-perfected hay-fork, in the second floor of the stable, slipped and fell through a hole that had slightly covered with straw to the ground. In falling he launched sideways, striking his head with terrible vehemence against the stone wall, and sunk apparently lifeless to the floor. Speedily descending, William cried for help, and carried the senseless form of his brother to the house with the assistance of Rarth. Despatching Rarth to the village with all haste possible for the physician, he made the application of cold bandages.

Lillian, pale and frightened, forgot all her previous aversion. She was combatting at that moment the feeling which was striving to gain the ascendancy. There are often utterances, idly thrown from us, unmeaningly and devoid of a desire of fulfillment, that strike us with terrible force and power in after moments. She recollected clearly the wish she had indulged in the night previous, when he was leading her out of the study to the bed chamber, "that the Lord will perhaps prevent," and then how affectionately he had smoothed the hair from her brow, negating her wish with a "Nay, nay, Lillian, not this." This scene recurred vividly to her mind. Was it a visitation of it sent home upon herself?

"Come, Lillian," said William, as he saw her gazing vacantly at the outstretched form, "the injury may not be serious. The unconsciousness may be of short duration." These words seemed to recall her to the obligations of the present. There was something in William's voice that gave assurance. Removing the tears, she placed her hands upon the shoulders of a man whom she had nearly abhorred so short a time previous, and trustingly asked:

"Do you think it is dangerous?"

"No. But we must await the arrival of the physician. All depends upon the calmness of our actions. Here he is now."

Hastily removing his gloves, Dr. Forge made an examination. He found the skull fractured. Lucy had gently led Lillian from the room at the doctor's entrance. After the examination, and the application of relievants, William ventured an inquiry. "The condition is very serious. The chances for death and life are equally divided. If recovery is sure, it will perhaps consequence loss of reason. This is only suggestive of the present condition. The utmost quiet must be preserved. I will remain here this night and will see all dispositions are effected."

"Do you think it would be best to acquaint Mrs Dauvent with the circumstances of the case, Doctor?"

"I think not, Mr. Dauvent, unless she positively demands a knowledge of the same. Then, and only then, should she be informed of the probabilities of the outcome of his condition."

Leaving the doctor with his brother, he proceeded to the study. He found Lillian in an intense excitement, awaiting the announcement of the investigation. Her first appearance to him suggested his inability to deceive her as to the sad realities. Releasing herself from the embrace of Lucy, she tottered, more than walked, into the arms of William.

"William, I must know all, I must know it. You cannot deceive me. Is it is so bad as — — —, but a bursting sob choked further speech. Leading her to the sofa, he told her of the existence of a hope for life, abstaining from an expression of the probable consequence of physical recovery.

* * *

Weeks of anxious waiting followed. The pastor seemed to be recovering slowly, but his eyes wandered mechanically around, utterly unconscious of surrounding objects. He dwelt mostly on times and things long past. His utterances were often wildly incoherent. Generally addressing his father: "Stay —father —do—not — treat— him—so—harshly—Come—Will —come—do—not —go—go." Then his mind would wander to his wife. "Lillian, how is she? Is—she— —well? Tell her—her—her—" and then ramblingly divert this inquiry into another of different persons.

Lillian often sat at his bedside, placing her face closely to his, she would query and query, 'Do you not know me? It is I, I who love you so well, so tenderly, who missed you through these long nights." But she never elicited a response. All he had done was to pat her head as if it had been the head of a village child, or if her hair flowed freely from her head, he would draw his hand through it as if he was reluctant to see his fingers arrive to the end. Only once had he evidenced any inclination of an ability to extend recognition. It was only a momentary gleam through the darkness that enshrouded him. Lucy had washed her hands and face. Her face that morning seemed to excite his curiosity. "Strange—girl," said he, "who—are—you—you? You—are L— —." But the effort was too much for him. This was the nearest approach that any yet experienced in receiving recognition. Dr. Forge, upon being informed, regarded the same as quite a favorable indication.

"Something," said he, "must occur that can revert him from his present condition. I would suggest, if the weather permits, to take him to the Christmas festivities of next week down at the village church."

A new pastor for Slayslide had been procured during the absence of Rev. Dauvent. Everybody in Slayslide had heard of the accident. And all Slaysliders knew of the return of his brother with a daughter. Curiosity was at its highest pitch when it was announced that she would sing Christmas eve at the Church.

"Lucy, you must assist us at the festivities of Christmas eve down at the church; will you not?" asked Mrs. Dauvent of Lucy several days previous to Christmas. She had heard Lucy sing several times at Greenleaf lately.

"In what way, aunt?"

"I wish you would sing for me." There was a vague hope that lived within Mrs. Dauvent's breast. The only time her husband had shown a lucid moment during the darkness of his mind was in the presence of Lucy. If she could bring her husband down to the scenes of his former activity, surrounding him with excitement incident to the celebration of Christmas at church, and have Lucy sing with her remarkable power, it might, at least, partially lift the curtain from his mind.

"Aunt, I have never appeared before the public. I sang at school for some friends, but never anywhere else. I dislike the appearance of a crowd. I have an instinctive dread for the same."

Mrs. Dauvent here disclosed her intentions to Lucy. Lucy yielded at last. William Dauvent gave consent to the measure at the urgent solicitation of Lillian. His kind heart could not deny that which she so earnestly desired. It might prove successful. Even Dr. Forge thought favorably of the same.

Rev Dauvent continued much in the same state of mind. A perfect child in all his actions, with but few and rare moments of lucidity.

The afternoon of Christmas drew to a close. Autumn had delayed long beyond its usual length, and no cold weather as yet had made its appearance. The anxious and worn expression upon Mrs. Dauvent's face had brightened slightly this afternoon. She had concentrated all her hopes on this occasion. Nay, she was possessed of the firm belief, and lived in the assurance that all would become as she had pictured it to herself.

The barouche, shortly after sunset, was driven to the front door. What a change in the pastor of Slayslide since the last time we saw him enter the door with his wife. Supported by his brother and Rarth, he was assisted to a seat in the barouche. Lillian sat with him in the rear, supporting his head with her arm. With William and Lucy in the front seat, they drove down toward the village slowly. It was dark when they arrived, and preparations for the evening gathering had already been made. People everywhere, when recognized, bowed respectfully to the occupants of the vehicle. Not alone the announcement that their pastor would again appear in their midst, but the knowledge that his niece would be a participant in the evening's program, drew a large crowd from all directions. Slowly up the church stairs the residents of Greenleaf ascended. It was only when they entered the church door, as the illumination from the Christmas trees flashed across his face, that he halted for a moment, as if a ray of light had flashed across the horizon of his thought, then he resumed his walk, led by Lillian and Lucy, while William Dauvent sat down in a rear seat. He had only been persuaded to enter in case his assistance should be necessary.

The pastor and Lillian, with Lucy, had been assigned to a seat on the platform. After several songs and recitations by the children of the school, the announcement was made, "A song by Miss Lucy Dauvent." A moment of excitement and noise at her appearance, then slowly all murmur and movement ceased. Slowly, pale, yet calm, Lucy advanced. Then pausing, the first notes fell tremulously from her lips, then richer, clearer, with gaining confidence, she sang "Home, Sweet Home," with a power and pathos rarely equalled. It seemed as if all the powers of her soul were concentrated in this seemingly supreme effort. Quiet as had been the audience, it was now completely subdued. No movement, no stirring anywhere. Each soul present came *en rapport* with the influence emanating from her own. Slowly the last notes died away. Then, as if released by some powerful charm, the audience burst into a spontaneous applause.

Lucy resumed her seat. The effect upon Rev. Dauvent had been as anticipated. As Lucy advanced in the song, his attention increased. When she had resumed her seat, he gazed upon her intently for a second. Then with a cry of "Lucy—Lillian," he swooned away. Dr. Forge was hastily called in through the rear. "No," he said, when the pastor's action had been described to him, "he will awake, after this sleep, perfectly restored." So it was. He recovered rapidly. * * *

Long years have passed away. Lucy is now an old lady, surrounded by two children and her husband, while Aunt Lillian, Uncle Dauvent and Grandpa Dauvent lived for many years amidst the peaceful surroundings of Greenleaf, until they passed over to the dominions of a higher and nobler sphere. William Dauvent remained firm to his opinions to death; his brother delivering the funeral oration.

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DIAL PLANCHETTE.

Of Especial Use in the Home Circle.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have mades his name familliar to those interested in psychical matters, wrote as follows:

I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supercede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little "power" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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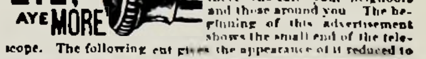

about the fiftieth part of its bulk. It is a grand, double size telescope, as large as is easy to carry. We will also show you how you can make from $3 to $10 a day at least, from the start, without experience. Better write at once. We pay all express charges. Address, H. HALLETT & CO., Box 880, PORTLAND, MAINE.

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Address GULLETT GIN CO., Amite City, La.

Written for The Better Way.

OVER THE HOUSETOPS.

BY ALICE O. MALTBY, M. D.

Article VI.

Sitting here at my desk I have been trying to select from many strange experiences one that I might speak of when we met again; so, letting my eyes wander over the many papers and letters that litter its top, they rest upon a saucer-shaped shell. I have kept it here because it is pretty, with its many hues, and because it is handy to toss a pen point or a bit of chalk, a hair pin or square of rubber into. The result is that its contents are various rather than attractive; numerous rather than choice.

As I looked at it just now, I reached over and picked up in my hand a queer shaped bit of bone, that, like the rest, had been thrown in there for safe keeping. This bit of bone was handed to me by one of our students, who said he found it on the floor, and thought it ought not to be lost. I take it up and look at it. To do this I make use of a bone just like this one, for this little bone was once the ungual phalanx, or bony part of the end of the index finger of a woman's hand.

It dropped upon the floor from the hand of a skeleton in the other room. Looking at this bit of bone has decided me to tell you a story about that same skeleton. It is a queer story, but I will try to give it as clearly as I can from memory. The circumstances occurred some years ago. This skeleton was then as it is now, hanging upon a kind of gibbet in the college lecture room. It is used by the students and professors in the lectures on anatomy. It is known as that of a female and came from Paris, but of its further history nothing is known, unless the following story be taken as a true statement of it.

Every Saturday is devoted here to a general cleaning and putting in order of the place. Some years ago there was employed for this work a German girl whom I shall call Gretchen. She was of a peculiarly sensitive temperament and the sight of this skeleton filled her with such horror that it became necessary for some one to remain in the room with her when she did the regular cleaning. While others were present she could proceed with her work with perfect calmness, but if left alone her fright would show itself in a torrent of tears and sobs that were most distressing. Upon one occasion something having called the party with her out of the room, she was found, on their return, down on her knees scrubbing the floor with tremendous vigor, while she cried and sobbed aloud, jabbering her fears to herself in German and otherwise conducting herself like a mortal half distracted. Upon being asked what could make her behave in this extraordinary manner, she proceeded to put her apprehensions into words. She had heard that this skeleton was that of a French woman, and as the Franco-Prussian war had but lately closed, she argued that the spirit of this French woman would have a vindictive and personal hatred towards her, as she was the only German in the house, and should she be left alone with this skeleton its spirit's opportunity to vent its vengeance upon her would be complete. All this she set forth in the most forcible language, winding up with a petition never to be left alone with this direful creature. Reasoning with her was of no avail; it seemed to increase rather than diminish her terror, so care was taken that companionship should not be denied her.

This having grown into a habit you can imagine the surprise of all to see Gretchen one Saturday morning get her hot water, broom and brush ready, and, without waiting for any one to proceed to the room where the skeleton was, go to work without any exhibition of terror whatever. My sister, whose habit it had been to always go with Gretchen into this room, was so amazed that she immediately followed her.

"Why, Gretchen," said she, "why did you come here without me? I would have come with you as usual had you spoken."

"I know you would, Miss Julia," said she, "but indeed I am not afraid now that I know she (pointing to the skeleton) won't hurt me."

"I have often told you that before, Gretchen," said Julia, "but you would never believe me."

"I know you did," said Gretchen, a little regretfully, "but I didn't believe you until now."

"But why do you believe me now?" said she.

"Because she herself came last night and told me so; and oh! Miss Julia, she was the most beautiful woman I ever saw. She spoke so sweet and kind that I ain't afraid of her at all any more. How could I be?"

Julia was filled with amazement and went immediately out of the room to try Gretchen's nerves by her absence, but nothing came of it; she proceeded with her work, even singing softly to herself as she went on with it. This change of demeanor was so marked that Julia begged an explanation of the cause from Gretchen, and the following is her story:

It seems that Gretchen, upon retiring that preceding Friday evening, was more than usually filled with apprehension in regard to the next day's ordeal. Evidently its repetition had tried her nerves more than anybody supposed. So horrified was she that the thought of it set her crying, and she went to bed only to lie there sobbing. She said she did not know how long she had lain there when some one spoke her name. She put her hands down from his eyes and asked what was wanted.

"Gretchen," said the voice, "be not afraid of me." She turned to look in the direction of this voice, and saw, standing at the foot of her bed, a woman of about medium size and most graceful but slender form. Upon seeing that Gretchen perceived her she smiled at her with such kindness of expression that all fear left her heart.

"Gretchen," said the lady, coming nearer with a graceful step and sitting down upon the bed. "You are wrong to be afraid of me; that is my skeleton in the other room, I know, but I am not angry. I was born in France, yet I am no less your friend because you are German. Your fears and terrors have distressed me. You are living a better life than I lived Gretchen. The sound of music and dancing were sweet to my human ear. I feasted and drank the red wine of pleasure to the bitter dregs Sin was my companion, and I loved his smiling face. It was a short and merry life I lived, Gretchen, and no one was the better for it, but many regretted the day they saw my face. I died in a hospital in France and my body was given to one who put it to a better use than I had put it to, and so my skeleton came here. It is doing more good every hour than I ever did in all my days. Gretchen, you do not know how thankful I am that part of my body is left here on earth to do a good work, since when I was here I did nothing but evil."

Gretchen said she turned her face with her great dark eyes towards her and she saw her very plainly. She was dressed in a flowing dark robe. She had a low forehead and dark, waving hair; perfect features and a clear, beautiful complexion. Her pouting lips had taken on a solemn curve, and for a moment all was still. Then with another sweet smile she continued: "I will not harm you, so do not think of me as other than I am. A woman who has sinned and suffered and died. Not a wicked spirit but a repentant one, who is made happier because all that is left of her here is doing a good work in the world day by day. You will not now be afraid, will you, Gretchen?"

"No," said Gretchen, "I will not be afraid.

With that the vision disappeared and Gretchen saw it no more. Whatever this may have been, dream creature or spirit, the fact remains that Gretchen never showed a particle of fear in the presence of the skeleton at any time afterward, and frequently reiterated the story of this visitation.

Some time ago Prof J Clegg Wright was giving a series of lectures here in the college hall on phrenology, and some one requested that he give a reading of the skull of this skeleton, which he did. I wish I could give in his words this reading, but that I cannot do, for I am not familiar enough in the phrasings of phrenological lore, but I will do my best. As I remember it he said:

"Time and tune are largely developed here. This party must have been a good dancer and a fine musician. The moral sentiments are low; small veneration; could have experienced little or no devotional feeling Large ideality; this person must have had exquisite taste, with an intense love of the beautiful. Large mirthfulness; an intense love nature. It fact, this person was remarkable for intensity of feeling and action. Would have been a most lovely and agreeable companion were it not that combativeness and destructiveness are so large." Then turning to the audience he said: "It would be almost impossible for a person to form a correct idea of right or wrong with a head so constituted."

These are the points in his reading that I remember and as I remember them.

After the lecture was finished I went to him and told him the story that I have now told you. He was much impressed with it, never having heard it before, and was surprised to see how perfectly his reading tallied with the story told by Gretchen. Just before he left the city, Prof. Wright, at the request of some of the college students, had his picture taken with the head of this skeleton in his hand. So you that have seen such a picture of him, and many of you have seen it, will know now the peculiar story connected with that fleshless head. I do not try to explain this story. "I tell the tale as it was told to me."

Written for The Better Way.

They Watched a Medium.

The season to indulge in the pleasures incident to the bestowing of gifts upon friends is again at hand; and many are the indulgences thus participated in, and pleasurable incidents connected therewith that one may learn of in a day's meanderings.

Amid the pleasures in which individuals and societies have participated, was one of exquisite delight and long to be remembered, by reason of the sincerity of all the participants, and in which the undersigned had the pleasure of taking a part.

On the evening of the 21st ult., a large number of the members of the Psychic Research Society assembled at the elegant residence of Mrs. Dr. Jackson, at an early hour. Once within the hospitable walls of this retreat for Spiritualists, the friends passed the time in that pleasurable conversation of which Spiritualists delight to take advantage. The company there waited the arrival of a committee which had been appointed to conduct to the assembled friends Mrs. Adah Sheehan, the popular trance lecturer of the society. The committee had been instructed to introduce the medium to us under any pretext whatever, just so she would not "smell a mice," as it had been determined that this affair should be to her a real surprise, and right royally did the committee play its part, for with all her feminine intuitions, and she is as cute, and can scent a mystery as far as any one, she was in total ignorance of her real mission with the committee until the whole truth was divulged.

Mrs. Sheehan had been led to suppose that she was only to stop a moment for the host and hostess of the Jackson mansion, who would accompany her to somewhere, as assistant protectors, where she was to give a number of psychometric readings before an assembled company of critical and wilful skeptics. Once fairly within the vestibule of the dwelling, she was (rather shoved) than ushered into the parlors, which were well filled with her friends, all anticipating her arrival.

To relieve all further suspense, Mr. Frederick Horman, then immediately proceeded, in the fewest well chosen words, to present the medium with a beautiful gold, hunting-case stem-winding watch, as a token of the esteem and friendship of the assembled company.

The happiest affair in the selection of the present by the committee consists in the fact that the diamond settings are in the form of a star and crescent, which are the emblems of two of her principal spirit guides. The star being the emblem of spirit Prairie Flower and the crescent that of the Doctor, and of this the committee, at the time, had no knowledge, but Prairie Flower says that she was "superintending that part of the business."

After an elegant repast and a most magnificent time in general the company dispersed a little before midnight.

The Psychic Research Society desire to tender its sincere thanks to Dr. Jackson and his amiable wife for the flatter ing entertainment bestowed by them on the occasion. SPOT.

A Remarkable Cure.

Dear Dr. Dobson: It becomes a duty, as well as a pleasure, to make due acknowledgment to you of the benefit my husband has received from your treatment. For six weeks previously, he had been sick with pain in the head, face and eye. We used such remedies and appliances as are usually administered, but without effect. Finally he grew so bad we called in an allopathic physician, the best in town, who used his medical skill to no purpose in the case, as he steadily declined. He maintained that one eye must be removed to save the other, etc., but his remedies only made him worse. Husband himself, friends and the doctor all despaired of his life, as a steady decline at his age (sixty-nine years) terminates usually at the grave. But I and one other faithful friend would not give it up yet. So upon his suggestion I wrote you. A perfect diagnosis was given; remedies sent promptly and treatment begun. He had not been using your medicine and magnetized paper four days till a change for the better was manifested, and his improvement was such that now, after two months, he considers himself well—better in fact than for twenty five years. He has some hopes that sight may be in some degree restored to his eye. Whether it is or not, you and your band of healers have accomplished great things for him and we are truly grateful. He might have been saved much suffering had we employed you sooner. Blessings attend you,

F. E. P. MALCOLM.
N. MALCOLM.

Glidden, Iowa, July 12, 1889.

P. S. My husband's recovery is a great surprise to his family and neighbors, and they cannot account for it: but to me, a Spiritualist, it is no mystery. You are doing a noble work Continue working in harmony with nature's laws. People should be taught what those laws are and how they operate. Truly,

F. E. P. M.

NOTE. Having carefully copied the above from the original and read it by copy we can testify to its correctness We can also testify as to the truthfulness, honesty and intelligence of Mr. and Mrs. Malcolm. Ed. N. T.]

See ad. in another column.

A Word of Cheer for the Better Way from the Other Side.

To the Editor of The Better Way.

Thinking you might care for a small ray of encouragement, I send the following little incident:

My daily habit is to rest each afternoon, during which time I always receive spirit treatment for a weak body, and usually have something to read at this time. On this particular afternoon I had an unread and unknown spiritual publication in my hand, which I chanced to come across that day, when the spirits requested me to remove it, as the influence around it was only combative and self advancing.

This surprised me, for I had frequently read your paper during this time of rest, and to my mental query came the response. The influence of THE BETTER WAY is one of love for humanity, and a strong desire for the advancement of the true spirit of our bright and glorious cause.

Later on, in reading this publication, I found its sentiments were in full sympathy with the aura that my spirit friends had sensed.

A MEDIUM.

Mrs. A. M. Glading

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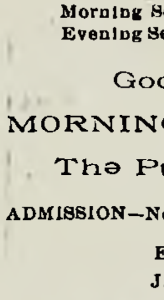

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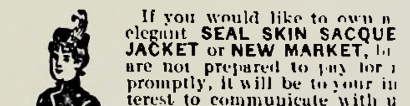

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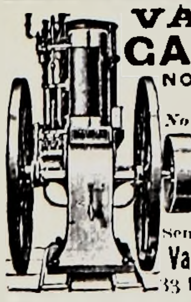

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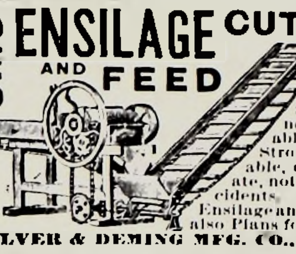

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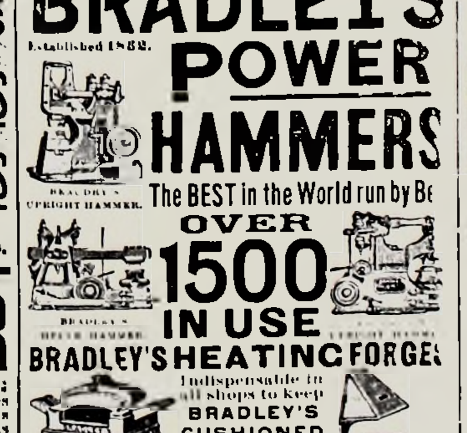

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